

PRIZE PUBLICATION FUND

VOL. VI

The Phonology of the  
BAKHTIARI, BADAKHSHANI,  
and  
MADAGLASHTI DIALECTS  
of Modern Persian

*With Vocabularies*



BY

MAJOR D. L. R. LORIMER, C.I.E., I.A.

FOREIGN AND POLITICAL DEPARTMENT OF THE GOVERNMENT OF INDIA

PRINTED AND PUBLISHED BY THE  
ROYAL ASIATIC SOCIETY

AND SOLD AT

74 GROSVENOR STREET, LONDON, W. 1

1922

<i>hōñā</i>	house	<i>χāna</i>
<i>hoyīna</i>	fried eggs	cf. <i>χāgīna</i>
( <i>h</i> excrescent)		( <i>χ</i> excrescent)
<i>huv</i>	good	<i>χūb</i> O.P. * <i>hu-</i>
<i>hūr</i>	saddle-bag	<i>χūr</i>

## Medial

<i>ustahōñā</i>	bones	<i>ustaχānā</i>
<i>mēhā</i>	pegs	<i>mēχ-hā</i>



Bχ. *hr*, <sup>h</sup>*r*; *hl*, <sup>h</sup>*l*, *l* = Mn.P. *χr*, *rχ*, *lχ*. Vide § 37.4 c.

Bχ. *-hd-*, *-had-* || *δ*, *d* = Mn.P. *χt*, *ft*. Vide § 44.2 and 44.4.

Bχ. *-hm*, <sup>h</sup>*m*, *-m* = Mn.P. *χm*. Vide § 37.4 e.

(3) Bχ. **h** as a glide between vowels occurs chiefly after long vowels

*ā*, *ō*, *ū*, and *oi* = *ā*.

Its use is not fixed; some people appear to use it little if at all, and to employ no perceptible glide between adjacent vowels, or in some cases to prefer to insert a *y* in the neighbourhood of a palatal vowel.

*i-y-ā-h-ē* || *iyō-ē* he comes

*ibū-h-ē* || *ibū-ē* he is, becomes

*dā-h-ā* || *dā-ā* prayers, petitions *du'ā* Ar.

*igō-h-ē* || *igō-ē* he says

*jā-h-ē* || *jā-ē* a place

*māl i kē-h-ina?* whose is it?

(*i kē* = whose; (*n*)*a* = is)

*lā-h-aq* fit for *lā-iq* Ar.

*qā-h-id* || *qā* a title, *Qaid* *qā-id* Ar.

*izā-h-ē*, she gives birth to, *mīzāyad* Av. *Vzan-*  
*zā-h-īda* || *zoi-īda* having given birth to

Where the glide is omitted and the second vowel is short there is frequently contraction, e.g.:

*ibūm* || *ibūhum* I become

*igum* || *igōhum* I say (radical vowel is *ō*, *ū*)

*iyom* || *iyāhum* I come

<i>igō</i> (see above)	he says
<i>iyā</i>	he comes
<i>iχō</i>	he wants

(4) Bχ. *h* prosthetic :

<i>hāčūq</i>	in love	<i>‘āšiq</i>	Ar.
<i>hāga, hoyā</i>	egg	cf. <i>χāgīna</i>	Gk. <i>ᾠον</i>
<i>hoyīna</i>	kind of cooked do.		Lat. <i>ōvum</i>
<i>(h)allāj</i>	cure	<i>‘ilāj</i>	Ar.
<i>hars</i>	tears <i>n.</i>	<i>ars</i> (obsolete)	
<i>hawāl</i>	circumstances, state	<i>aḥwāl</i>	Ar.
<i>hērmū</i>	pear	<i>amrūd</i>	Vide § 64
<i>wa { hō }       { hu } kē</i>	and he who	<i>wa ū ki</i>	

*hamī jūr (h)unē* it's just like this    *hamīn jūr ast*  
(perhaps for *hō + nē*)

Also in Bχ. *hašt, hēd, hēš* (plough), following Mn.P. *hašt, hast, χīš*; see above, subsections (1) and (2).

(5) Loss of *h* in Bχ. :

(a) Medial *h* between vowels, especially following a short vowel, is as a rule dropped and the two vowels then coalesce :

<i>nā<sup>a</sup>līn</i>	don't let	<i>na hilīd</i> (obsol.)	
<i>n'āštinsūñ</i>	they didn't let them	<i>na hištand šān</i> (obsol.)	
<i>čār</i>	four	<i>čahār</i>	O.C.P. <i>čār</i>
<i>čil</i>	forty	<i>čihil</i>	O.C.P. <i>čil</i>
<i>idum, idē</i>	I give, he gives	<i>mīdiham, mīdihad</i>	
<i>χurzā</i>	sister's child	<i>χ<sup>v</sup>āharzāda</i>	
<i>inum, etc.</i>	I place	<i>mīniham</i>	
<i>ijum</i>	I jump, run off	<i>mījaham</i>	

(b) Where there is reason to retain the two vowels distinct the *h* is frequently retained or reintroduced as a glide :

$i\chi\bar{o}\bar{i} \parallel i\chi\bar{o}h\bar{i}$	thou wishest	$m\bar{i}\chi^v\bar{a}h\bar{i}$
$i\chi\bar{o}n \parallel i\chi\bar{o}han$	they wish	$m\bar{i}\chi^v\bar{a}hand$
$s\hat{a}^i\bar{i}v, s\hat{a}^a\bar{v} \parallel sah\hat{a}^v$	owner	$\text{\textcircled{S}}\bar{a}hib$ Ar.

*Initial*

$\chi ud\hat{a} (h)\hat{a}f\bar{i}z$	God protect you, good-bye
--------------------------------------	---------------------------

(c) *h* before a consonant is in general unstable :

$m\bar{e}min\bar{u}\bar{n}$	guests	$mehm\bar{a}n-h\bar{a}$
$m\bar{e}rab\bar{u}n\bar{i}$	kindness	$mihrb\bar{a}n\bar{i}$
$tuhm \parallel tum$	seed	
$suh\bar{r} \parallel sur$	red	

(6) Other examples of *h* in  $B\chi$  :

From what has been shown above it will have been seen that *h* is a somewhat uncertain sound. Initially it may be inorganic, and medially between vowels it may be also merely a glide and inorganic. Immediately preceding a consonant it appears always to have an etymological value, but then it is very liable to disappear. When final it is often extremely difficult to decide whether it really exists or not.

*Initial*

See Vocabulary.

*Medial*

(See also preceding subsections and references there given) intervocalic :

$\hat{a}han$	iron	$\bar{a}han$
$bah\hat{a}r$	spring	$bah\bar{a}r$
$bah\bar{i}g$	daughter-in-law, bride	
$bah\bar{u}\bar{n}$	black goat's hair tent	
$j\hat{a}hil$	boy, youth	$(j\bar{a}hil$ Ar.)
$mauh\bar{u}r$	broken, undulating ground	

<i>ōhī</i>	gazelle	<i>āhū</i>
<i>šāhīn</i>	hawk	<i>šāhīn</i>
<i>tūhī</i>	<i>sīsī</i> (small partridge)	? = <i>tīhū</i>

preceding consonant :

<i>bahr, bar</i>	share	<i>bahr</i> Av. <i>baχδra-</i> Hü. 245
------------------	-------	---

<i>buhrist</i>    <i>buhurist</i>	it broke	
<i>dahwa</i>	custom, practice	
<i>māyūñ ba fahl bīd</i>	the mare was with foal	
<i>kahd, kād, kiad</i>	middle, waist	
<i>kahnist, kānist</i>	fall out (for meaning cf. <i>kandan</i> , intrs.)	

<i>kohl</i>	deep	
<i>pahn, pān</i>	wide	<i>pahan</i>
<i>puhl, pul</i>	bridge	<i>pul</i>
<i>zahn</i>	wound	<i>zaχm</i>

### Final

<i>kāh</i>	broken straw	<i>kāh</i>
<i>kōh, kūh</i>	mountain	<i>kūh</i>
<i>rāh, rāh</i>	road	<i>rāh</i>
<i>tah i pā</i>	sole of the foot	<i>tah</i>

### MISCELLANEOUS PHONETIC PHENOMENA

A few further phenomena may be separately mentioned.

## 60.

### VOWEL CHANGE

The vowels show a good deal of optional variation both in quantity and quality. The most common cases have been mentioned in dealing with the individual vowels.

Vowels are also liable to alteration in quality under the influence of adjacent sounds. In particular a palatal tends to palatize a vowel in its neighbourhood and a labial or an *ā* to labialize it.

Thus, usually, though there is a good deal of variation :

<i>iruvum</i>	I go
<i>irivī</i>	thou goest

### Examples

<i>bāluq</i>	of age	<i>bāliγ</i>	Ar.
<i>biniyèrum</i> (also <i>biniyer, biniyār,</i> impv.)	let me see	<i>binigaram</i>	
<i>bugo</i>	say	<i>bigū</i>	
<i>bawūs</i>	his father	Bχ. <i>baw + as</i>	
<i>χuja</i> , pl. <i>χujēhā</i>	merchant	<i>χ<sup>v</sup>āja(hā)</i>	
<i>jist</i>	he leapt, ran off	<i>jast</i>	
<i>sudā</i>	noise	<i>ṣadā</i>	Ar.
<i>suhāv</i>    <i>sā'av</i>	master, owner	<i>ṣāhib</i>	Ar.
<i>sulo</i>	counsel	<i>ṣallāh</i>	Ar.
<i>wulāt</i>	country	<i>wilāyat</i>	Ar.

Many other examples will be found in the illustrations throughout this article.

In *aχtīār* || *iχtīār* the initial *a* is probably due to the following *χ*.

The negative particle *na* regularly changes to *nē* before the *i*- prefix of the present indicative or any other *i*.

<i>nēikunen</i>	they do not do
<i>nēizanī</i>	thou dost not strike
<i>nēilē = na (h)ilī</i>	thou mayest not permit

## 61.

### ELISION OF VOWELS

#### Internal

(1) Elision, or coalescence, of vowels is common where an intervening consonant has fallen out.

<i>ar</i>    <i>a<sup>a</sup>r</i>    <i>ayer</i>	if	<i>agar</i>
<i>wuristān, wuristā<sup>a</sup>n,</i>	they stood up	
<i>wuristādan</i>		

*Vide* § 42.2 and § 44.11 c.

*ā* may absorb a following *i* :

<i>mazāqa k.</i>	to grudge	<i>muṣā'īqa</i>	Ar.
<i>tāfa</i>    <i>tā'ifa</i>    <i>toi'ifa</i>	tribe	<i>tā'īfa</i>	Ar.
<i>malāka</i>	angel, angelic	? Ar. <i>malā'ik</i> ,	angels

### External

(2) External elision is general where one of the enclitic forms of the personal pronouns, or the verb to be, which begins with a vowel, follows a word ending with a vowel.

If one of the vowels is long it survives, while short *u* and *i* seem to defeat short *a* or *e*, è.

<i>bāl' i au</i>	at the water-side	<i>bālā i</i> (the second <i>ā</i> is unstressed and not really long)
<i>b'is, b'ès</i>	to him, etc.	<i>ba + is (as)</i>
<i>bin'is</i>	put it down	<i>binè-is</i>
<i>č'i't ē?</i>	what's the matter	<i>č'i-at-ē?</i>
	with you?	
<i>gusn'um ē</i>	I'm hungry	<i>gusna-um</i>
<i>humsā's</i>	her neighbour	<i>humsā-as</i>
<i>mēr'it</i>	thy husband	<i>mēra-it</i>
<i>īmā sahāv ē</i>	we are the owners	<i>nīla-īm</i>
<i>moiyūn nīl'īm</i>	of the grey mare	
<i>in'is</i>	thou placest it	<i>inī-as</i>
<i>rī's</i>	upon it	<i>rī-as</i>
<i>sī't</i>	for you (sg.)	<i>sī-at</i>
<i>tā<sup>a</sup>d'is k.</i>	to put a splint on it	<i>tā'ada-is</i>
<i>wā't</i>	with thee	<i>wā-at</i>
<i>zēn'ē, zēn'it</i>	a wife, thy wife	<i>zēna-ē, zēna-it</i>
<i>z'um</i>	from me	<i>ze-um</i>

(3) The negative prefix *nā* absorbs an initial vowel in

*nā'lāj* without remedy

The negative particle *na* is usually preserved or altered to *nē*, see above, § 60.

(4) The vowel of the pronominal suffixes is elided after the preposition *wur*, e.g. :

<i>wur'm, wur't, wur's</i>	on me, thee, him
<i>čur's</i>	what on it?

(5) Two adjacent long vowels are usually maintained :

<i>dōlū·ē</i>	an old woman
<i>pī·ā·ē    pī·ā·hē</i>	a man

In the forms *igō || igō·ē*, he says ; *iyā || iyā·ē*, he comes ; *iχō || iχō·ē*, he wishes, the second vowel was probably first shortened by the stress falling on the first vowel and then absorbed.

(6) The *izāfa* is sometimes elided or dropped, but more usually persists :

<i>ba andāza-i—</i>	to the amount of
<i>dūstī i mun o tu</i>	the friendship of me and thee
<i>raχtā i χum</i>	my clothing

The following are, however, a few examples of its suppression :

<i>dārī bī hūši</i>	a drug producing loss of senses
<i>tū didū munī</i>	you are my sister
<i>katχudā māl</i>	the headman of the camp
<i>pasmanda (i) īrūñ ē</i>	she is the leavings of Persia
<i>ba nazdīkī yē ābōdī·ē</i>	in the neighbourhood of a village
<i>nišašt pā pušta</i>	he sat down at the foot of the load

## 62.

### CONTRACTION

Contraction as apart from that produced by the elision of one of two adjacent vowels appears in :

<i>dāryah</i>	Superintendent of Police	<i>darōyah</i>	Ar.
<i>murχas</i>	allowed to go, to do, etc.	<i>muraχχas</i>	Ar.
<i>murwat</i>	generosity	<i>murūwat</i>	Ar.

## 63.

## CONSONANTAL SANDHI

Cases of the change of consonants from voiced to voiceless, or vice versa, according to the nature of a contiguous sound are fairly common:

(a) <i>aχt</i>    <i>aqd</i>	betrothal	' <i>aqd</i>	Ar.
<i>ārt</i>    <i>ārd</i>	flour		
<i>kač kārđ</i>	crooked knife	for <i>kaj kārđ</i>	
<i>panč tã</i>	five	for <i>panj tã</i>	
<i>qais kerd</i>	he became angry	Mn.P. <i>γēz kard</i>	
<i>raht pai i ...</i>	he went after ...	for <i>rahd pai ...</i>	

(b) <i>asp</i> , but <i>asbē</i>	horse		
<i>baχt</i> , but	your good fortune		
<i>baχdat</i>			
<i>izad bukunē</i>	you should pay	' <i>izzat</i>	Ar.
	respect to		
<i>iχdilât</i>	conversation	<i>iχtilāt</i>	Ar.
<i>haf kaug</i>	he used to shoot seven		
(= <i>kauk</i> ) <i>izaid</i>	partridges		
<i>nisp</i> , but	half of		
<i>nisb i</i>			
<i>hi(j)jã</i>	nowhere	Mn.P. <i>hĩč jã</i>	

## 64.

## METATHESIS

In the majority of cases of metathesis an *r* or *l* sound is affected:

<i>aršafī</i>	gold coin	<i>ašrafī</i>	
<i>urm</i>	age, life	' <i>umr</i>	Ar.
<i>urz</i>	excuse	' <i>uzr</i>	Ar.
<i>badšilk</i>	evil-looking	<i>bad šakl</i>	
<i>bidal</i>	guide	<i>balad</i>	
<i>burg</i>	eyebrow		Skr. <i>bhrū</i> ; Phl. <i>brǔ(k)</i>
<i>dišmūn</i>	abuse	<i>dušnām</i>	
<i>fals</i>	season	<i>fašl</i>	Ar.

<i>firy, firik</i>	thought	<i>fikr</i>	Ar.
<i>haulā</i>	halwa	<i>halwā</i>	Ar.
<i>hērmū</i>	pear	<i>amrūd</i> cf. Kurd. <i>harmī</i> , <i>armū</i> ; Kn.P. <i>χumrūd</i>	
<i>kirbīt</i>	matches	<i>kibrīt</i>	
<i>mazg</i>	brains	<i>mayz</i>	Av. <i>mazga-</i>
<i>maur</i>	meadow	? ← * <i>marv</i>	Cf. Air. Wb.

Av. *marəyā-* meadow, Mn.P. *marγ*; Phl. translation *murv* as for *mərəya-*. Cf. place-name Maur a Kirdi in Jiruft, Kermān, which may probably have the same meaning as Bχ. *maur*.

<i>mils</i>	like	<i>miṣl</i>	Ar.
<i>nalγ</i>	tale	<i>naql</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs(i)</i>	Ar.
<i>nerz</i>	charity, alms	<i>nazr</i> ?	Ar.
<i>nīmbūl</i> , <i>nīmūl</i>	lime (fruit)	<i>līmūn</i> , <i>līmū</i>	
<i>qailūñ</i>	tobacco pipe	<i>qalīān</i>	
<i>qilwa</i>	qibla	<i>qibla</i>	Ar.
<i>quls</i>	washing, bathing	<i>γusl</i>	Ar.
<i>surfa</i>	cloth on which flour is put before being mixed with yeast for bread	? <i>sufra</i>	
<i>šasχ  šaχs</i>	person	<i>šaχs</i>	Ar.
<i>saur</i>	sneeze	? cf. <i>surfa</i> , cough	
<i>šulγ  šuył</i>	business	<i>šuył</i>	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	
<i>šulā, šulwā</i>	a kind of food	? <i>šōrwā</i> , <i>šōrbā</i>	
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>titarg</i>	hail	<i>tigarg</i> ( <i>tigard</i> , I think in some dialects)	
<i>turba</i>	nosebag, etc.	<i>tōbra</i>	
<i>walsahat</i>	connexion, uniting with	<i>waṣlat</i>	Ar.

## 65.

## REDUPLICATION

(1) At least two instances occur of reduplication of a root being employed to form a single word:

*pēpēhīn*

all fat and juicy

*rērēhīn*

all be-dunged

which appear to be the simple words *pīh* and *rī(d)* reduplicated with the adjectival suffix *-īn* added.

(2) Reduplication of words used in an adjectival or adverbial sense denoting distribution or continuousness is fairly common in Bχ. as in Mn.P.:

*hawār hawār igō*

he whispers quietly

*do tā moiγūñ kahēr kahēr*

two black mares

*tīka tīka wō bīdan*

they went into fragments

*yakī yakī*

one by one

*χailī par par ē*

(the hill) is full of ridges and spurs



# BAKHTIARI VOCABULARY

## Order of arrangement :

I. Vowels and Diphthongs	$\bar{a}$ , $\bar{a}$	VI. Sibilants	$s$
	$a$ , $e$		$\$$
	$\grave{a}$		$z$
	$\bar{e}$ , $\bar{e}^i$		$(\bar{z})$
	$\acute{e}$	VII. Liquids	$l$
	$\bar{i}$		$m$
	$i$		$n$ ( $\mathfrak{N}$ )
	$\bar{o}$		$r$
	$\bar{u}$	VIII. "Aspirate"	$h$
	$u$		
	$ai$	<i>Note.</i> —Within the several sections indicated above the order is strictly alphabetical, with the following modification to embrace the non-alphabetical symbols :—	
	$au$		
	$oi$		
II. Gutturals : Explosives	$q$		
	$k$	(1) Other things being equal an unmarked vowel precedes one bearing a diacritical sign.	
	$g$		
	Spirants		
	$x$	(2) $b$ is followed by $\acute{c}$	
	$\gamma$		
III. Palatals	$\acute{c}$		
	$j$		
	$y$		
IV. Dentals	$t$	$d$	$\delta$
	$d$ , $\delta$	$g$	$\gamma$
V. Labials : Explosives	$p$	$k$	$x$
	$b$	$s$	$\$$
	Spirants	$z$	$\bar{z}$
	$f$		
	$w$ , $v$		

## Notes

(1)  $\left. \begin{array}{l} -\bar{u}\bar{n} \\ -\bar{a} \\ -y\bar{e}l \end{array} \right\}$  after nouns are the suffixes to denote the plural.

(2) The forms shown after the infinitives of verbs are the present bases to which the appropriate prefixes and suffixes are added to form the various moods, tenses, and persons of the present.

(3) In forms beginning with  $iy$ - the prefix of the present indicative  $i$ - is included.

The subjunctive and imperative prefix in such cases is usually *bē-*, sometimes followed by *y* and sometimes not:

<i>iyārum</i>	I bring	<i>bēār</i>	bring!
<i>iyašnum</i>	I hear	<i>bēyaš</i>	listen!

(4) For the interchangeability of the vowels see §§ 2-12.

(5) *δ* may usually also be read for medial *d* between vowels and often for final *d* preceded by a vowel.

(6) The following abbreviations have been used:

<i>b.</i>	= <i>bīdan</i>
<i>d.</i>	= <i>dādan</i>
<i>f.k.</i>	= <i>fulūna kas</i> , such and such a person
<i>k.</i>	= <i>kerdan</i>
<i>χ.</i>	= <i>χārdan</i>
<i>w.b.</i>	= <i>wō ibīdan</i>
<i>z.</i>	= <i>zaidan, zēidan</i>

<i>ā, ǎ</i>	
<i>ābōdī</i> , v. <i>ǎwōdī</i>	<i>ārbēz, ārbēz</i> , flour sieve
<i>ādum</i> , man	<i>ārd, ārd, ord, ārt</i> , flour
<i>āfiz</i> , v. <i>χudā (h)āfiz</i>	<i>ārt</i> , v. <i>ārd</i>
<i>āftau</i> , sun	<i>ārum</i> , ease
<i>āftauwa</i> , ewer (for washing)	<i>āsemūñ, osmāñ</i> , sky
<i>āgāh</i> , aware	<i>āsī'au</i> , mill
<i>āhan</i> , iron	<i>āsīda</i> , at peace
<i>āhanger</i> , blacksmith	<i>āstūñ</i> , precipitous
<i>āhī</i> , -yēl, gazelle	<i>āstāra, ostāra</i> , pl. <i>āstāryēl</i> , star
<i>āχil</i> , v. <i>āqil</i>	<i>āsūñ</i> , easy
<i>āχun, āχund</i> , akhund, mulla	<i>āš</i> , form of food, hotch-potch
<i>ālī</i> , polluted	<i>āškār</i> , openly
<i>ālišť k.</i> , to change, trs.	<i>āšnā</i> , acquaintance
<i>ālχāluk</i> , woman's coat	<i>āūsūñ k.</i> , to winnow
<i>ānē, ānī; ba ānē</i> , in a twinkling	<i>āwistūñ</i> , pregnant
<i>āqil, āχil</i> , sensible, wise	<i>āwōdī, ābōdī</i> , inhabited place
<i>ārāšť k.</i> , to deck, dress up, trs.	<i>āzādārī k.</i> , to hold mourning
	<i>āzāv</i> , trouble, pains

## a, e

*aē!* v. *ai!*  
*ajar*, irrigated (crops or land)  
*aχ*, clearing the throat  
*aχt*, v. *aqd*  
*aχtīâr*, v. *iχtīâr*  
*aχūñ* k., to thresh (corn)  
*aly*, intelligence  
*ambâr*, storehouse  
*amsâl*, this year  
*andâza*, amount, extent  
*andî*, otherwise  
*angašt*, live coal  
*angîr*, grapes  
*angust*, finger  
*anike*, as though  
*anîs*, kinsman, kindred  
*anjîr*, fig  
*anjum* (*girêdan*), (to be) completed, completion  
*aqā*, collar of coat, shirt, etc.  
*aqd*, *aχt* k., to unite two people in marriage  
*ar*, v. *ayer*, if  
*arax*, perspiration  
*araxgîr*, cloth put between saddle and horse's back  
*ardan*, to grind (into flour)  
*aršafî*, ashrafi, gold coin  
*arzan*, (1) a kind of tree;  
 (2) millet  
*-as*, *-is*, his, her, its; him, her, it  
*asîr*, *yasîr*, prisoner  
*asp -ūñ*, horse  
*astar*, mule  
*aštan*, v. *àštan*

*-at*, *-it*, thy, thee

*avêdan*, *avaidan*, *awêdan*,  
*awaidan* : *iyō-*, *iyâh-*, to  
 come

*avêrdan*, *avairdan* : *iyâr-* (*-âr-*,  
*-ôr-* impv.), to bring

*azmâ-* (pres. base), to test;  
*bi'zmâ-is*, test it

## à

*àšnîdan* : *-yašn-*, to hear

*àštan* : *hêl-*, *-êl-*, impv. *bêl*, neg.  
 impv. pl. *nâ'alîn*, to leave,  
 allow

ē, ē<sup>i</sup>

*-ē*, v. *è*, suffix of singleness

*ē*, v. *è* (the *iṣāfa* occasionally), of  
*ē<sup>i</sup>!* v. *ai!*

*êl*, nomadic tribe

## è

*è*, *i*, *a*, *e* (the *iṣāfa*), of

*è-*, *i-*, verbal prefix of the  
 present tense indicative

*-è*, *-ē*, *-î*, suffix of singleness.

## î

*î*, this (adj.)

*îčū*, here, hither

*îmâ*, we

*îrât*, objection

*Îrūñ*, Îrân, Persia

*îsâ*, you (pl.)

## i

*ibūhum*, etc., v. *bîdan*

*iχdilât*, conversation

*iḫtiâr, aḫtiâr*, power of choice,  
right of decision

*iltizum*, undertaking, guaran-  
tee

*iriv-*, *iruv-*, *irav-*, v. *rā<sup>a</sup>dan*  
-is, v. -as

*Isbahūñ*, P.N. Isfahān

*isbārd*, v. *ispārdan*

*ispārdan* : *ispār-*, to commit,  
entrust to

*ispēd*, *ispēδ*, white

*ispēdâr*, poplar

*ispurdan*, v. *ispārdan*

*isrâhut*, ease, repose, rest

*istaidan*, v. *istēdan*

*istē*, cover of priming-pan of  
flintlock

*istēl*, arrangement for regulat-  
ing flow of water from a pond.  
Perhaps the pond itself as  
P.Ar. *iṣṭalḫ*, Kn.P. *isterḫ*,  
which have this meaning,  
and Samnānī *astāl*

*istēdan* : *istōñ-*, *istūñ-*, to take,  
seize, buy

*istīm*, tentpole (upright)

*išgaft n.*, cleft in rock, cave

*iškam*, stomach, belly

*iškastan* : *iškan-*, to break  
(intrs.)

*iškau* = ? *iškam* or \**išgaf*;  
cf. *išgaft*

“*Nīm-iškau gā*” ? “half-body  
of cow”, or “cow cut in two”

*iškinādan* : *iškan-*, to break  
(trs.)

*išmārdan* : *išmār-* (*ā*), to  
count

-it, v. -at

*iyâh-*, v. *avēdan*

*iyâr-*, v. *avērdan*

*iyō-*, v. *avēdan*

*iyoiē*, v. *avēdan*, he comes

*iyūft-* v. *wastan*

*izad k.*, *izzat k.*, to pay respect  
to, treat with respect

### ō

*očū*, *učū*, there, thither

*oftau*, v. *āftau*, sun

*oftīn*, sleeve

*ōhī*, v. *āhī*, gazelle

*ōnā*, *ōnōñ*, *ūnū*, they

*ord*, v. *ārd*, flour

*osmāñ*, *osmā*, v. *āsemūñ*, sky

*osō*, v. *uso*, then (time)

*ōvēd*, for *avēd*, v. *avēdan*

### ū

*ū*, that (adj.)

*unū*, they

### u

*učū*, *očū*, there, thither

*umāj*, mark, target

*urm*, age, life

*urz*, excuse, apology

*uso*, *osō*, then (time)

*ustahōñ -ā*, bone

*uštur*, camel

*užduhā*, *uždahā*, *uždāhā*,  
dragon

**ai (ei)***ai* !, *aē* !, *ē* !, oh !, hai !*ailāq*, summer quarters in high country.*aiv*, defect**au***au*, water*auyāt*, *auqāt*, times*aur*, cloud*aurā·ī*, alarmed*aurau*, water-channel, drain*aurēz*, narrow watercourse*aurū*, flowing river*aušūr*, narrow watercourse*auwerī*, honour*auwī*, *āwī*, irrigated (land, crops)*auwistūñ*, *auwist*, *āwistūñ*, pregnant*auyārī*, watering crops**oi***oiyā*, v. *yā*, either, or**q***qā*, Qā'id, title of headman among some tribes*qafā*, nape of neck*qaiḅ*, invisible*qaičī*, scissors*qailūñ*, tobacco waterpipe*qair az*, except, besides*qais k.*, to become angry*qalāf*, sheath*qalam*, pen*qalava*, very, very much*qalbēl*, sieve*qalīča*, castle*qalla*, pl. *qallahā*, grain, crops*qamčī*, whip*qand*, loaf sugar*qārat*, plunder*qārñīdan* : *qārñ-*, to shout out*qarq*, drowned*qassāv*, butcher*qasum*, oath*qaš k.*, to faint*qāš*, cattle-pen*qašang*, pretty, handsome*qātir*, mule*qauristūñ*, graveyard*qāvčī*, gate guards*qāwā*, dice*qazīna*, *ḫazūna*, treasury*qilt k.*, to roll (intr.)*Qilwa*, the Qibla, S.W.*qīmāt*, price.*quls*, *gusil*, *γusl*, washing (dead body)*qum*, *qum a kēš*, relations, kindred*qurūb*, sunset*qurumnīdan*, *gurumnīdan* : *gurumn-*, to thunder. Cf. Mn.P. *γarmīdan*, to thunder, roar*qussa*, sorrow*quwār*, dust (in air)**k***kač*, v. *kaj*, crooked*kača*, chin*kač i pā*, heel

<i>kačkârd</i> , (shoemaker's) crooked knife	<i>kâqaz</i> , paper, letter
<i>kad</i> , <i>kahd</i> , <i>kiad</i> , <i>čad</i> , (in the) middle (of), waist	<i>kârd</i> , knife
<i>kaf</i> , palm of the hand	<i>kârumserâ</i> , caravanserai; cf. G.Y. <i>kârâmsērâ</i>
<i>kaftâr</i> , hyena	<i>kaučilēz</i> , ladle, tadpole (?)
<i>kaγâ</i> (?), sandgrouse (?)	<i>kauk</i> , <i>kauγ</i> , - <i>ūñ</i> , hill partridge, <i>chikor</i>
<i>kâh</i> , broken straw	<i>kaulēz</i> , wooden ladle
<i>kahd</i> , v. <i>kad</i>	<i>kauš</i> , shoes
<i>kaher</i> , black (perhaps dark brown)	<i>kauwa</i> , lamb (of one year)
<i>kahnistan</i> : <i>kîân</i> -, to come off, fall out	<i>kavūñ</i> , bow
<i>kai</i> , when ?	<i>kazkūñ</i> , big pot
<i>kaj</i> , <i>kač</i> , crooked	<i>kē</i> , who?
<i>kaχudâ</i> , <i>katχudâ</i> , <i>kadχudâ</i> , official headman of village or small community	<i>kè</i> , <i>ki</i> , that (conj.)
<i>kâl</i> , black	<i>kēhina</i> , v. <i>kē</i> , who is it?
<i>ikâla</i> , from <i>kištan</i>	<i>kēivènū</i> , <i>kaivenū</i> , mistress (of the house), senior lady; cf. Mn.P. <i>bānū</i> ; Kurd. <i>kaiwānū</i>
<i>kalâ</i> , crow	<i>kēr</i> , wrinkle
<i>kalâ pēsa</i> , magpie	<i>kerdan</i> , <i>kèrdan</i> : <i>kun</i> -, to do, make
<i>kalâ jîk</i> , chough	<i>kēš</i> , <i>hēš</i> , <i>qum a kēš</i> , kindred
<i>kalajōš</i> , dried <i>dūγ</i> heated with ghee	<i>kešīdan</i> , <i>kišīdan</i> , to draw, drag, pull
<i>kâlât</i> , sheep	<i>ki</i> , v. <i>kè</i>
<i>kalk</i> , <i>kalγ i . . .</i> , ground acorns eaten with meat, curds, etc.	<i>kî</i> , who?
<i>kiam</i> , little in quantity	<i>kîčâ</i> , street
<i>kamāñ</i> , spring	<i>kîčî</i> , paternal aunt
<i>kamča</i> , spoon	<i>kift</i> , <i>čift</i> , mountain col, pass
<i>kamūtar</i> , pigeon	<i>kîhnīdan</i> : <i>kîhn</i> -, to cry aloud, weep noisily
<i>kîand</i> , anus	<i>kîka</i> , keening, wailing
<i>kandâl</i> , <i>kîandâl</i> , excavation, pit	<i>kil</i> , (at the) side of, up behind (a camp)
<i>kandan</i> : <i>kan</i> -, to dig	<i>kîl</i> , v. <i>kûl</i>
<i>kānistan</i> , v. <i>kahnistan</i>	

*kilaus*, celery  
*kilīt*, key  
*kilχong*, a kind of tree with edible berries  
*kipistan* : *kip-*, to fall down  
*kirbīt*, matches  
*kīsin*, bag  
*kīstan* : *kāl-*, to cultivate  
*ko*, *ko yakī*, which? (adj.), which one?  
*kō<sup>u</sup>dan* : *kūz-*, to eat  
*kōh*, *kūh*, hill, mountain  
*kohl*, v. *kul*  
*kohtur k.*, to roll stones down  
*krūk*, 500,000, "krūr"  
*kuč*, powder pan of flintlock  
*kūčīr*, little, small  
*kufa*, cough  
*kufnīdan*, to cough  
*kuftan* : *kū-*, to pound  
*kūh*, v. *kōh*  
*kuja*, *kuya*, where?  
*kūl*, *kīl*, *kohl*, deep  
*kulīč*, little finger  
*kuluft*, thick  
*kulung*, crane  
*kum*, which one?  
*kumāždūn*, metal cooking vessel with lid  
*kunjī*, sesamum  
*kuntāq*, stock of a gun  
*kur*, son  
*kurčal*, unthreshed ears of corn  
*kus*, pudendum muliebre  
*kušind*, armed force, army  
*kuštan* : *kuš-*, to kill

*kutal*, led horse, "yadak"

*kuya*, v. *kuja*, where?

# g

*gā*, -*yèl*, cow, ox

*gada*, stomach

-*gàh*, place of . . .

*gāla*, shouting; *gāla z.*, to shout out

*galg*, fork of a tree

*giam* (*b'is z.*), (to) bite (it)

*gāmād*, herd of cattle

*gāpūn*, cowherd

*garm*, germ, warm, hot

*gart*, dust

*gaštan* : *gaz-*, to bite

*gaubāz*, -*ūñ*, gipsy

*gauyārī*, ploughing with cattle

*gēz*, mad

*gīna*, plant from which gum tragacanth is obtained

*ginas*, stingy

*girdaurī*, v. *girdawārī*

*girdawārī*, *girdaurī*, collecting one's things for a journey

*girēdan*, *girēdan* : *gir-*, to catch, seize

*girēva*, weeping (n.)

*girēvistan* : *girēv-*, to weep

*girōñ*, dear, expensive

*girza*, rat.

*gīyā*, green fodder

*giyaštan*, v. *guzaštan*

*gīyāštan*, v. *guzaštan*

*gīyōhīdēh*, *gyāhīdē d.*, to give a person trace of whereabouts of stolen property

*gō, gū*, human excrement  
*gō'idan*, to copulate, rape  
*grōn*, v. *girōñ*  
*gudâr*, ford, ferry  
*gudaštan, gīyâštan, giyaštan* :  
*gudert-*, v. *guzaštan*, to pass  
 on (intrs.)  
*gudan, guđan* : *gũ-*, *gõ-*, *gũh-*,  
*gõh-*, to say, tell  
*gudert*, v. *gudaštan*  
*gūl z.*, to deceive, cheat  
*gulâvī*, pear  
*gulū*, calf (of 5 or 6 months)  
*gulūč*, squint-eyed  
*gum z.*, to leap, jump aside  
*gunah*, sin  
*gunj*, wasp, hornet  
*gūr*, grave  
*gurba*, pl. *gurbiyèl*, cat  
*gurg*, -*ūñ*, wolf  
*gurō'dan* : *gurūs-*, to run away  
*gurumnīdan, qurumnīdan*, to  
 thunder  
*gurz*, club, stick  
*gusil, γusl, quls*, washing (a  
 dead body)  
*gūsind*, -*ūñ*, sheep  
*gusna*, hunger, (hungry ?) ;  
*gusn'um ē*, I am hungry  
*gūš*, ear  
*gušīdan* : *guš-*, to open up, undo  
*gūšt*, meat  
*gūštī (girēdan)*, wrestling, (to  
 wrestle)  
*gūwer*, -*yèl*, calf  
*gūzak, qūzak*, ankle-bone

*guzaštan* : *guzer-* (v. *gudaštan*),  
 to pass by  
*gyač*, gypsum, lime, plaster  
*gyafter, gyapter*, comparative  
 of *gyap*, bigger ; senior man,  
 minor headman  
*gyagū*, v. *gyau*  
*gyâhīdē*, v. *gīyōhīdēh*  
*gyai*, turn (in sequence)  
*gyalla*, flock of sheep or birds  
*gyap*, big, great  
*gyau*, -*yèl*, brother  
*gyaugirī*, brotherliness,  
 brotherly association  
*gyer*, bald, scald-headed  
*gyer*, cliff  
*gyerčīne*, small cliff  
*gyergyerāk*, a kind of lizard  
*gyēristan, gēristan* : *gir-*, to  
 knock up against  
*gyernīdan* : *gyern-*, to make  
 turn round, turn, bring back

## X

*χafhūn*, suffocated  
*χâhišt*, request  
*χârdan, χàrdan, χerdan* : *χur-*,  
 to eat  
*χarmīn*, gathered crops  
*χârnīdan*, v. *χornīdan*  
*χasum*, v. *qasum*, oath  
*χâstan* : *χũ-*, *χõ-*, to wish, ask  
 for  
*(χaunīdan)*, to make lie down  
*bīχauan, bīχaun* (impv.)  
*χausīdan* : *χaus-*, to lie down

*xerīdan* : *xer-*, to buy  
*xerīdigār*, buyer  
*xift* *x*., to be deceived, fooled  
*xīg*, skin for holding ghee, etc.  
*xīmat*, v. *qīmat*, price  
*xīn*, *hīn*, blood  
*xirift*, stupid  
*xīyāl*, thought, idea, intention  
*xizmat*, service  
*xōñ*, *xān*, khan, chief  
*xōñdan* : *xōn-*, to recite, read  
*xornīdan*, *xārnīdan*, to scratch  
*xū*, *xuv*, good  
*xudā*, God  
*xudā (h)āfiz*, God protect you,  
 good-bye  
*xudāwand*, God  
*xudāwēndī*, Godhood  
*xudoiya*, voc. of *xudā*, O God!  
*xuja*, pl. *xujēhā*, merchant  
*xum*, *xu<sup>u</sup>m*, myself  
*xunča*, bud  
*xurindigāh*, grazing-ground  
*xurzā*, sister's child  
*xus*, himself, herself  
*xusi*, father-in-law, mother-in-law  
*xuš*, pleasant, agreeable  
*xušxīn*, crupper  
*xut*, thyself  
*xuv*, v. *xū*, good  
*xuzer*, v. *quzer*, amount, extent

## γ

*γusl*, v. *gusil*, washing dead  
 body, ceremonial washing

## c

*čad*, v. *kad*  
*čādur*, veil, tent  
*čāγ*, *čāx*, *čāq*, healthy, well, in  
 good condition  
*čāh*, well, hole in ground  
*čaka*, drop (of liquid)  
*čaknīdan*, knock off, strike off  
*čāx*, v. *čāγ*, healthy, well  
*čāl*, (1) bird's nest; (2) hollow  
 place, depression in hills (?)  
*čāla*, fireplace on ground  
*čamand*, meadow  
*čā<sup>a</sup>mūñ* (*girēdan*), (to suffer  
 from) cold, cold in the  
 head  
*čan*, *čand*, how much? several;  
*čand tā*, how many? several  
*čang*, talons, grasp  
*čapa gul*, bunch of flowers,  
 bouquet  
*čāq*, v. *čāγ*, healthy, well  
*čaqū*, small knife  
*čār*, four  
*čārbūñ*, riding animals  
*čārnīdan*, to graze (cattle)  
*čāršau*, sheet, woman's veil  
*čart*, hair worn in a fringe on  
 the forehead  
*čāst*, midday meal, midday  
*čašma*, spring, source  
*čašnī*, percussion cap  
*čaju*, report, rumour  
*čajuγūn*, v. *čajuqūn*  
*čajuqūn*, *čajuγūn*, snowstorm,  
 blizzard

<i>čuwāsa</i> , staring open (of a dead man's eyes)	<i>čuv(u)kunum</i> (= <i>či bikunum</i> ), what am I to do?
<i>čè, či</i> , what?	<i>čuwā</i> , pl. of <i>čū</i> , pieces of wood, sticks
<i>čeltuk</i> , growing rice	
<i>čendār</i> , chinara tree, oriental plane	j
<i>čēr</i> , enclosure wall for stacking unthreshed corn	<i>jā, -hā</i> , place
<i>či</i> , v. <i>čè</i> , what?	<i>jayila</i> , boy, lad
<i>čī, -ā</i> , thing	<i>jahandum</i> , hell
<i>čīdan</i> , to pluck, pick	<i>jāhē</i> , v. <i>jā</i> , a place
<i>čift</i> , v. <i>kift</i> , mountain col	<i>jāhil</i> , youth, young man
<i>čil</i> , forty	<i>jallāt</i> , executioner
<i>čil</i> , under the arm, armpit	<i>jallāv</i> , lamb, male "kauwa", q.v.
<i>čil a au</i> , puddle of water	<i>jang</i> , battle, war
<i>čimta</i> , kind of cloth	<i>jār</i> , shouting, proclamation;
<i>čīnāké</i> , because	<i>jār z.</i> , to raise a cry, an outcry
<i>činauwa</i> , jaw	<i>jarāv</i> , socks
<i>čirāγ</i> , v. <i>čurā</i> , lamp	<i>javāv</i> , answer
<i>čīristan</i> , to drip	<i>javōñ, javūñ, juwūñ</i> , youth
<i>čīta</i> , reed screen	<i>jēfa; jēfadūst</i> , property; stingy, niggardly
<i>čītaur</i> , how?	<i>jeldī</i> , quickly
<i>čītē</i> , what's the matter with you?	<i>jer, jar, jār</i> , quarrelling
<i>čosnīdan</i> : <i>čōsn-</i> (also <i>čāsñ-</i> , <i>čusñ-</i> ), to break wind	<i>jēv</i> , pocket
<i>čū, -w-ā</i> , wood, stick	<i>jīk e jīk</i> , cheeping
<i>čuftur čīdan</i> (of pregnant woman, <i>ī zēna čuftur ičīnē</i> ), to have unnatural appetites	<i>jīknīdan</i> , to cheep (of young birds in fright)
<i>čul</i> , stone	<i>jilt</i> , leather case
<i>čum</i> , hoar frost	<i>jind</i> , jinn
<i>čunūñ</i> , such, such as that	<i>jinda</i> , courtesan
<i>čupūñ</i> , shepherd	<i>jirqūl</i> , small leather bag, knapsack
<i>čurā, čirāγ</i> , lamp	<i>jistan</i> : <i>j-</i> , to leap aside, run away
<i>čurs</i> (← <i>čè wur as</i> ), what on it?	<i>jīyer</i> , liver

t

*taddārwak*, arrangements, preparations

*ta<sup>a</sup>ḡa*, *ta<sup>a</sup>da*, *talda*, board,

splint

*tāfa*, v. *tā'ifa*, tribe

*tah i pa*, sole of foot

*talda*, v. *ta<sup>a</sup>ḡa*

*tahl*, *tāhl*, *tahl*, bitter

*ta*, half of a donkey- (etc.)

load

*tai (i)*, into the presence of, to

*tā'ifa*, *tāfa*, *toi'ifa*, tribe

*tainīdan* : *tain*-, to shake (a

tree for fruit)

*tājuv*, surprise

*tak*, side of

*tak*, *tak*, alone

*talcūn*, knocking, shaking

*talav*, claim

*talmu*, mud

*tang*, tight

*tang*, saddle-girth

*tāpu*, clay receptacle for grain

*tapūnca*, pistol

*tār k*-, to lose (e.g. children

by intentionally abandoning

them in an unfamiliar place)

*tār*, w.b., to go astray, get lost

(of animals)

*tarakīstan* : *tarak*-, to split,

crack

*tardāsidan*, v. *tāstān*

*tarka*, switch, wand

*tarsastan*, v. *terīstan*, to fear

*tart i gā*, cow-droppings

*jōn*, pl. *jāha*, *jāhā*, barley

*jōie*, *jā(h)e*, v. *jā*, a place

*jōn*, life

*jōva*, *jōva*, shirt

*jūfna*, wooden basin

*jūft*, pair

*jul*, pack-saddle

*jul o jā*, bedding

*jūlūz*, apart from, excepting

*jūmnīdan* : *jūmn*-, to shake

(trs.)

*jūr*, kind, sort, manner

*jūstan* : *jūr*-, to seek and find

*jūva*, v. *jōva*, shirt

*jūwūn*, v. *jāwōn*, young man

# Y

*yā*, (*oyā*), wā, either, or

*yād*, remembrance

*yādak*, led horse (used in cere-

monies)

*yayīn*, *yayīn*, certain, sure

*yax*, ice

*yaxdūn*, *yaxdōn*, trunk, chest

*yāl*, coat of woman of better

class

*yulan*, tent wall

*yarāχ*, equipment (of a horse),

arms and equipment

*yastīr*, v. *astīr*, prisoner

*yāšnādān* (*yāšn*-) : *yāšn*-,

to recognize

*yē*, *yē*, *yā*, *yēk*, one

*yēkī*, *yēkī*, one (of . . .), the one

*yū*, *yō*, pl. *yūwūn*, this (pron.)

*yūz*, sort of wild cat

- tāsīm*, trouble, worry  
*tāsistan*, to choke (intr.)  
*tasxēr*, fault, misdeed  
*tāsnīdan*, to strangle  
*taš*, fire  
*tāšīdan*, v. *tāštan*  
*tašt*, salver, tray  
*tāštan*, *tāšīdan*: *tāš*-, to cut, trim  
*tāta*, pl. *tātiyēl*, paternal uncle  
*tau*, fever  
*tauwa*, (1) cliff(?); (2) girdle  
     for baking bread  
*tauwistūñ*, summer  
*tāwūñ*, shining  
*tē*, *tī*, eye  
*tēk*, lower leg  
*tēχ*, blade of knife  
*teristan*: *ter*-, to be able (to)  
*ters*, fear  
*tersistan*: *ters*-, to fear, be  
     afraid  
*tēz*, sharp  
*tī*, v. *tē*, eye  
*tī*, (small quantity?); *yè tī au*,  
     a little water  
*tīf z.*, to sprout (of young corn)  
*tīg*, forehead  
*tīka*, bit, fragment, morsel  
*tikē*, support, prop  
*tīl*, young (of animals)  
*tīl i sigū*, puppy  
*tīl i χirs*, bear's cub  
*tīl i gurba*, kitten  
*tīl i zan*, young wife  
*tinjak*, kind of child's cradle  
     made of reeds  
*tūr*, arrow, shot, ro ling-pin  
*tūra*, section of a tribe  
*tīrē*, pedigree (adj., of  
     animals)  
*tišna*, thirst, thirsty (?)  
*tišnī*, outside of throat  
*titarg*, *tiderg*, hail  
*tō*, v. *tū*  
*toi'ifa*, v. *tā'ifa*, tribe  
*tōm*, *tum*, *tu<sup>h</sup>m*, seed; savour,  
     flavour  
*tōrīk*, dark  
*tū*, *tō*, thou  
*tū*, room, building  
*tuf*, spittle  
*tufang*, rifle, gun  
*tūhī*, small kind of partridge;  
     *sīsī*  
*tukistan*: *tuk*-, to drip  
*tūloyī*, water-skin, *mashk*  
*tum*, v. *tōm*  
*tu<sup>h</sup>m*, v. *tōm*  
*tumbak*, small drum  
*tund*, swift  
*tur*, cf. *kohtur*, (1) road;  
     (2) (wand) *wā tur*, (sent)  
     rolling down  
*tūr*, wild, savage (of animals)  
*tūra*, -*yèl*, jackal  
*turba*, nosebag, etc.  
*turna*, women's side locks  
     which hang down their  
     cheeks. Cf. P.Ar. *turra*  
*turra*, mountain track  
*turuš*, sour  
*tūša*, food for the journey

## d

*dâ*, -yèl, mother  
*da'â*, *dahâ*, prayers, petitions  
 to God  
*dabba*, leather powder-flask  
*dâdan* : *d-*, to give  
*dafer*, opportunity (*fursat*)  
*dah*, *dàh*, ten  
*-dâh*, -teen (ten)  
*dahâ*, v. *da'â*, prayers, etc.  
*dâhūn*, v. *duhūn*  
*dahwâ*, *dahwa*, custom, practice  
*dain*, obligation (moral)  
*daiyūs*, cuckold  
*dâk* (poet.) for *dâ*, mother  
*dâl*, black vulture  
*dâlū*, *dōlū*, old woman  
*dam*, edge of a knife  
*damâq*, good spirits, *bē damâq*,  
 out of spirits  
*dâq*, (brand of) sorrow, grief  
*dâqil*, inside  
*dâr*, *dār*, tree, log  
*dârṣah*, head of the police  
*dâs*, sickle  
*dast*, hand, arm, fore-leg  
*dastjalau*, whip thong fastened  
 to the end of reins  
*dâstan* : *dâr-*, to possess, have  
*dau'anīdan*, to run  
*daur e*, around (prep.)  
*daurī*, platter, tray  
*Dauwīt*, P.N. David, *Dā'ūd*  
*dawâ*, v. *dowâ*  
*dēg*, -â, cooking pot  
*derd*, pain

*derd-*, v. *dēristan*  
*derf*, dish, vessel  
*dering*, clanging  
*dēristan* : *dēr-*, to tear, rend  
 (trs.), *derd ē*, it is torn  
*derrahdan*, to go out, *āftau*  
*derrahd*, the sun set  
*derrau*, (going out), *āftau*  
*derrau*, sunset  
*dēv*, *dīv*, devil, demon; mad  
*dī*, smoke  
*dīčī*, small cooking pot  
*dī'âr*, *dīyâr*, (sight), *dī'âr*  
*gudan*, to say, think, to  
 oneself, to suppose  
*dīdan* : *bīn-*, *wīn-*, to see  
*dīdâr*, visiting (a person)  
*didū*, *diḍū*, -yèl, sister  
*dī'er*, v. *dīyer*  
*dil*, heart, belly  
*dīl*, submissive, obedient  
*dīm* (*Dīnārūnī*, dial.), v. *dīn*,  
 tail  
*dīn*, tail  
*dīndâ*, behind  
*dīndador*, (well) ribbed (up)  
*dīndūn*, tooth  
*dīr*, late  
*dīr*, distant  
*dīrauš*, cobbler's awl  
*dīrist*, right, well  
*dīsistan* : *dīs-* (intr. + *ba*), to  
 join (someone)  
*dīšmanī*, hostility, enmity  
*dīšmūn*, abuse  
*dīya*, foresight (of rifle)

*dāyer, dā'er*, other, another  
*diz*, fort, castle  
*dō*, two  
*dō<sup>u</sup>dan* : *dūš-*, to milk  
*dō<sup>u</sup>dan* : *dūz-*, to sew  
*dōder, dōder, dohader*, pl. *dōr-gèl, dōrgyèl, dōryèl*, daughter, maiden, lass, unmarried girl  
*dohader*, v. *dōder*  
*doiya*, v. *dā*, O mother! O daughter  
*dōlū*, v. *dālū*  
*dōñistan, dūñistan* : *dūn-*, to know  
*dōrgèl, dōrgyèl*, v. *dōder*  
*dōryūn*, women's quarters or apartments  
*dōrī, dārī*, drug, medicinal herbs  
*dōrke*, the girl  
*dōryèl*, v. *dōder*  
*dōvūñ, duwūñ*, lower side of ...  
*dōwā, dawā, -yèl*, son-in-law, bridegroom  
*dōwist*, pret. of *dōñistan*  
*dū*, sour milk  
*duhūn*, mouth  
*dūl*, wide watercourse, valley  
*dum*, hunter's net  
*dūnā*, wise  
*dūng*, noise  
*durišt*, coarse  
*durraj*, black partridge  
*durō*, untrue, lie  
*dūst*, friend  
*dūstī*, friendship

*dūš*, last night  
*dūwā*, boil  
*duwūñ*, v. *dōvūñ*  
*duz*, thief, robber  
*duzī*, theft, robbery

## p

*pā*, foot, leg; hind-leg of quadruped  
*pā*, at the foot of  
*pah*, v. *pas*  
*pahn, pān*, wide, broad  
*pahrēz*, abstinence  
*pai*, track  
*pai, pei*, "tendo Achillis"  
*painīdan* : *pain-*, to measure  
*paiwand*, joint  
*paiya*, fordable; *bē peiya*, unfordable  
*pal*, plait of a woman's hair  
*pān*, v. *pahn*, wide, etc.  
*pandašt*, wide open plain  
*pandau*, (inflated?), *aupandau*, blown out with water (as a drowned body)  
*pang*, talons  
*panj, panč*, five  
*pànj*, talons  
*panjā*, fifty  
*par*, ridge of a mountain  
*pār*, past year  
*Parvēz*, the Pleiades  
*pas, pah, (pai)*, then, well then  
*-pas*, impv. of *pō<sup>u</sup>dan*, *bipas*, cook! *mapas*, don't cook!  
*pās*, bark of a dog

- pasχōñ*, food left over from a meal  
*pas-manda*, leavings, what remains over  
*pašχa*, fly  
*pašīmūñ*, v. *pēšīvūñ*  
*pašm*, wool  
*pāzan*, -ūñ, ibex  
*pēi*, fat (n.)  
*pēpēhīn*, fat and juicy, chubby  
*pērār*, the year before last  
*perī*, fairy  
*pēristan* : *pēr-*, to fly  
*perū*, scrap of cloth, rag  
*perwerišt*, rearing, cherishing  
*perzīn* thorn bushes  
*pēsa*, piebald, pied (v. *kalā*),  
*do kaluma šāh pēsa*, two words in black and white, i.e. a short writing, written paper  
*pētī*, *patī*, bare, plain ; *pā pētī*, barefoot ; *šūlā pētī buχurē*, that he should eat plain soup  
*pētīr*, *nūn a pētīr*, a kind of bread in thin sheets like paper  
*pēšīvūñ*, *pašīvūñ*, *pašīmūñ*, repentant  
*pēšn-*, *pēžnīdan*, v. *pīčnīdan*  
*pīā*, -yēl, man, individual ;  
*pīāhē*, a man ; *pīāke*, the man  
*pīčnīdan*, *pēžnīdan* : *pēžn-*, *pēšn-*, to roll up (trs.)  
*pīl*, bull (of 3 or 4 years)  
*pīl*, money  
*pīlang*, -ūñ, leopard  
*pīlištuk*, swallow  
*pīlīta*, "match" of matchlock  
*pīrnākī*, fledged, just able to fly ; cf. Kn.P. *parākī*  
*pīstūñ*, teat  
*pīstūñak*, nipple of a gun  
*pīškīl*, goat and camel droppings  
*pīškinādan* : *pīškin-*, to sprinkle  
*pō<sup>u</sup>dan* : *paz-*, to cook, impv. *bipas*  
*pōīdan*, to watch  
*poiīz*, autumn  
*poīz*, v. *poiīz*  
*pō<sup>e</sup>n*, *pōden*, 3rd pl. pret. of *pō<sup>u</sup>dan*  
*puf*, lungs  
*puhl*, v. *pul*, bridge  
*puχārī*, fireplace (in wall)  
*pul*, *puhl*, bridge  
*pulād*, steel  
*pūnzdaḥ*, fifteen  
*pur*, full  
*pūr*, kind of sandgrouse (?)  
*purs*, inquiry  
*pūspur*, muzzle-loading  
*pūst*, skin  
*pušχāv*, plate  
*pušt*, back  
*pušta*, a bundle (as of firewood) for carrying on the back  
*putul*, beetle

## b

*bâ, ba*, with*bâ yek*, together*bača*, baby, child*bad*, bad, evil*bâd*, wind*bâdinjū*, egg-plant*badšilk*, evil-looking, ill-favoured*bāftan* : *bāf-*, to weave*bayal*, under the arm, (at the) side (of)*bāyam tāla*, wild almond*bahār*, spring-time*bahīg, bihīg, -yēl*, daughter-in-law, bride*bahr, bār, bar*, share*bāhum*, v. *boyam*, almond*bahūñ*, black goat's hair tent*bainūm*, v. *bēnūm**bāχājā*, grandfather*baχd*, v. *baχt**baχšīdan*, to bestow*baχt*, fortune, luck*bālā*, up, upwards*bālānda, bānda*, bird*balg*, leaf (of tree)*balīt*, evergreen oak*bālišť*, pillow*bāluq*, of age, adult*bānda*, v. *bālānda*, bird*bang*, hail, shout*bar, bār, v. bahr**bār*, load*bāraqišt*, glittering (n.)(i) *barēzn-*, v. *birištan**barf, berf*, snow*barq*, lightning*bastan* : *band-*, *bēnd-*, *wand-*, to tie, fasten, close*bāšīdan*, v. *baχšīdan**bat*, v. *bad**bau*, pl. *-yēl, bāwā*, father*bāv*, main tribe*bāwā*, pl. of *bau*, q.v., term of address to elders, sirs*bazg, baž*, unirrigated cultivated land*bāzē*, after (prep.)*bāzī*, v. *bōyī*, upper arm*bāzistan* : *bāz-*, to dance*bāzū*, after that*baž*, v. *bazg**bē*, without*bē, bī, bībī*, lady (title)*bēār*, v. *bīār*; also impv. of *avērdan*, q.v.*bēau*, impv. *avēdan*, q.v.*bēd, bēd*, willow*bēd* (*bēdan* : *bēz-*), he sifted*b'ēl*, impv. *āštan*, q.v.*bēnūm, bainūm*, defamed, brought into disrepute*bēnumī*, ill-fame, disgrace*bēōr*, impv. *avērdan*, q.v.*berd, bard*, stone*bēyaš*, impv. *āšnīdan*, q.v.*bī*, v. *bē**bīā*, impv. *avēdan*, q.v.*bīār, bēār, bīdār*, awake*bībī*, v. *bē**bidal*, guide

*bīdan, bīdan* : *bū-*, to be  
*bīdār*, v. *bī-ār*, awake  
*bīdī*, 2nd sg. pres. subj. *dādan*,  
 thou mayest give  
*bīg*, kid, young goat (male)  
*bigyer*, impv. *girēdan*  
*bīhūšī*, unconsciousness, being  
 insensible  
*bilā*, *bilā k.*, lost, to lose  
*bilāz*, flaming  
*bilīk bilīk k.*, (of fire), to flicker,  
 burn low  
*bīn*, v. *bīdan*, they were  
*binauš*, violet  
*bingišt*, sparrow  
*binyer, binyèrum*, etc., v.  
*niyaštan*  
*birištan* : *barēzn-*, to roast  
*bīsta*, pp.c. of *wastan* (?), lying  
 about  
*biyer*, impv. of *girēdan*  
*boyam*, almond  
*bōyī, bāzī*, upper arm  
*bōzī*, game, play  
*brinj*, rice  
*bū*, smell  
*bugo*, impv. of *gudan*  
*bugudert*, impv. of *guzaštan*  
*buh(u)ristan*, to break, break  
 up (intr.)  
*būn*, roof  
*burdan* : *ber-*, *wer-*, to carry off  
*burg*, eyebrow  
*burīdan* : *bur-*, *wur-*, to cut off  
*būsīdan* : *būs-*, to kiss  
*buttē, -yèl*, maternal aunt

*butulma*, trunk of a tree, log  
*buz*, female goat  
*buzyāla*, kid  
*buzmuč*, kind of lizard, "gcat-  
 sucker"

## f

*fahl*, with young; *māyūn ba  
 fahl bīd*, the mare was in  
 foal  
*faḫfūr*, china-ware  
*fals*, season  
*fāmīdan, fahmīdan*, to under-  
 stand  
*fāš*; *rāz fāš k.*, to give away,  
 divulge secret  
*ferārī*, fugitive, outcast  
*fīčīstan*, to fly out of, fall out of  
*fiḫārī, puḫārī*, fireplace (in the  
 wall)  
*fīrg, firḱ*, thought, reflection  
*fīrīšnādan*, v. *fišnādan*  
*fīrk*, v. *fīrg*  
*fīrr d.*, to fly off  
*fišang*, cartridge  
*fišnādan, fīrīšnādan* : *fišn-*, to  
 send  
*fīzūr*, small boil  
*fūja k.*, to die a natural death  
*furō"dan* : *furūš-*, to sell  
*fūta*, turban

## w, v

*wā*, let it be; *muwārik wā*,  
 may it be blest (to you),  
 form of congratulation

*wâ*, v. *wō·istī*, it is necessary  
 to, must, should, ought to  
*wâ*, *yâ*, either, or  
*wâ*, *wā*, *wō*, with, along with  
*wâ bâ yek*, together  
*wâ-*, *wā-*, *wō-*, verbal prefix  
*wādē kē*, at the time when  
*wafâ*, good faith, fidelity  
*wâhū k.*, to establish oneself,  
 acquire power  
*wak*, time  
*waxt*, time  
*wâlâ*, up, upwards  
*wâlahistan* : *wâlah-*, to be-  
 come quiet (of a child)  
*wâlaunīdan*, to quiet (a child)  
*wâloi·ī*, above  
*wâloyi*, v. *wâloi·ī*  
*walsahat*, connection, uniting  
 with (by marriage)  
*-wand*, ending of some tribal  
 names  
*vandan*, *wandan* : *van-*, *vēn-*,  
 to throw, hurl  
*vangmurda*, dead of starvation  
*wānum k.*, to give instructions  
 to some one; tell some one  
 how to proceed  
*war*, breadth  
*wârgâh*, camping-ground  
*wâstādan* : *wâst-*, to stand, halt  
*wastan*, *vastan* : *iyūšt-*, to fall  
*wâsti*, v. *wō·istī*  
*wâz*, open  
*wil*, loose, at liberty, released;  
*wil k.*, to let go

*wilikī*, for no good reason,  
 without cause  
*wō*, v. *wâ*, prep.  
*wō-*, v. *wâ-*, verbal prefix  
*woburīdan* : *-bur-*, to separate  
 (combatants)  
*wō·istī*, *wâstī*, v. *wâ*, it's ne-  
 cessary that, must  
*wō i bīdan*, *wâ i bīdan*, *wā*  
*bīdan* : *-bū-*, to become  
*worīna*, contrary  
*wulâat*, *wulât*, country  
*wur*, on, upon; *wur'm*, on me;  
*wur't*, on thee; *wur's*, on him  
*wur-*, verbal prefix  
*wurāstan*, *wurahstan* : *wurāh-*,  
 to fall down  
*wurčardan*, to climb up  
*wurēs*, goat's hair webbing (for  
 tying up donkey-loads, etc.)  
*wuristādan* : *wurist-*, to stand  
 up, rise up; *wurē*, 2nd sg.  
 impv., get up!  
*wuryandan* : *wuryan-*, to fling  
 down (same as *wuryāndan*?)  
*wuryāndan* : *wuryān*, to  
 snatch away  
*wurzâ*, ox.

## S

*sa*, *sag*, dog, acc. *saina*; pl.  
*sayël*, *saiyël*  
*sâ*, clear (of sky, weather, etc.)  
*sa·âv*, v. *sâ·iv*  
*sad*, hundred  
*isâδ*, 3rd sg. impf. *sâxtan*, q.v.

- saf*, line, row  
*sāftau*, shade from the sun  
*sag*, v. *sa*, dog  
*sahāv*, v. *sāiv*  
*sāiv*, *sāav*, *sāv*, *saāv*, *suhāv*,  
*sahāv*, master, owner  
*sako*, now  
*saxt*, hard, severe  
*sāxtan*, to make, construct  
*saxv*, roof, ceiling  
*sāl*, year  
*sālēl*, clear sky, (clear night ?);  
*šau sālēl kerd*, it cleared up  
at night  
*salumat*, safety  
*sanger*, "sanger," stone breast-  
work  
*sangīn*, heavy  
*sar*, head  
*Sardau*, P.N. "Cold Water"  
*saur*, sneeze  
*sauz*, green  
*sāav*, *sāv*, v. *sāiv*  
*savēl*, moustache  
*savik*, light  
*se*, *sè*, three  
*sè*, v. *se*  
*sēristan* : *sēr-*, to creep  
*serwāz*, soldier  
*sēista(n)*, kind of fruit, the size  
and colour of apricot but  
with four stones  
*sī*, for, for the sake of; *sī čè*,  
why?  
*sīār*, v. *suwār*  
*sift*, stiff, firm  
*sigū*, puppy  
*sīlā*, hole  
*sind*, age  
*sinjid*, kind of jujube (?) tree  
and fruit  
*sivak*, v. *savik*  
*sīzan*, needle  
*sō<sup>u</sup>dan* : *sūs-*, to burn (intrs.)  
*sohvat*, conversation  
*soya*, shade  
*soyīdan* : *sā-*, *soiy-*, to rub  
down  
*sudā*, noise  
*suhāv*, v. *sāiv*  
*sulo*, counsel  
*sum*, hoof  
*-sūñ*, their, them  
*sūpal*, cuckold (?)  
*sur*, v. *su<sup>h</sup>r*  
*sūr*, saline, brackish  
*su<sup>h</sup>r*, *su<sup>u</sup>r*, *sur*, red  
*surāγ*, *surāχ*, clue  
*surfa*, cloth on which flour  
is put when going to be  
mixed with yeast to make  
bread  
*surma*, antimony  
*sūst i jau*, barley chaff,  
bran (?)  
*sutul*, donkey droppings  
*suv*, morning  
*suvā*, to-morrow morning  
*suwār*, mounted, a mounted  
man  
? : *sūcan-*, to burn (trs.), de-  
stroy by fire

## š

*šāh*, black  
*šāhīn*, hawk  
*šak*, splinter ; *do šaka k.*, to split  
 in two  
*šaχs*, *šasχ*, person, individual  
*šasχ*, v. *šaχs*  
*šat*, lake  
*šau*, night  
*šauχī*, night attack  
*šaulār*, trousers  
*šauwī*, pertaining to the  
 night  
*šeraverē*, bad talk, evil counsel  
 (opposite of *našīhat*)  
*šermūnda*, abashed, put to  
 shame  
*šī k.*, to marry (a husband)  
*šikāl*, shikar, hunting, game,  
 quarry  
*šilk*, appearance  
*šīr*, milk  
*šīr*, lion  
*šīrbō(h)ī*, *šīrbā(h)ā*, price paid  
 in kind to a girl's parents by  
 her fiancé as the equivalent  
 of the milk given her when  
 a baby by her mother  
*šiš*, *-ūñ*, louse  
*šīšak*, 2-year's lamb  
*šīwand*, *šīvan*, mourning,  
 lamentation  
*šōm*, *šu<sup>h</sup>m k.*, to plough  
*šōñā*, comb  
*šuył*, *šulγ*, business, work  
*šulγ*, v. *šuył*

*šūlwā*, *šulā*, form of cooked  
 food, kind of soup (?)  
*šūm*, evening meal  
*šu<sup>h</sup>m*, v. *šōm*  
*šūn*, shepherd  
*šūn*, shoulder  
*šūndan* : *šūw-*; *wāyakšundan*  
*bē's*, they attacked him in a  
 body ; *dast baγal šundan*, to  
 swim  
*šuštan* : *šūr-*, to wash

## z

*-zā*, born of . . . , sprung from  
 . . .  
*zaf*, *zaft k.*, to appropriate,  
 take  
*(i)zāha*, 3rd sg. pres. *zōīdan*  
*zāhīda*, pp.c. of *zōīdan*  
*zahla*, bile (?)  
*zahm*, *zāhm*, wound  
*zahmdār*, wounded  
*zaidan*, v. *zēīdan*  
*zaχās*, seeking of a woman in  
 marriage ; *zan zaχās k.*, to  
 seek etc.  
*zāl*, lamenting  
*zāmand*, tired  
*zamēndī*, tiredness, fatigue  
*zangāl*, leather leggings  
*zangehistan* : *zangeh-*, to  
 glitter  
*zangəl*, v. *zēna*  
*zaur*, rough, coarse  
*zē*, *zī*, *ze*, from, (out) of  
*zēīdan* : *zan-*, to strike



<i>māčā</i> , female ; <i>qâtir i māčā</i> , female mule	<i>maur</i> , meadow
<i>māh</i> , moon	<i>mayas</i> , v. <i>mai'as</i>
<i>māhī</i> , <i>mōhī</i> , -yēl, fish	<i>māyūñ</i> , <i>moiyūn</i> , <i>māḍūn</i> , mare
<i>mai'as</i> , <i>mayas</i> , bee	<i>māza</i> , level ground among hills
<i>mail</i> , liking, desire	<i>mazāqa k.</i> , to grudge, stint
<i>mailis</i> , assembly, meeting	<i>mazg</i> , brain, brains
<i>mainā</i> , cloth worn by women over the head	<i>mē(h)</i> , - <i>hā</i> , peg
<i>mai'yār</i> , neg. impv. <i>avērdan</i>	<i>mēminūñ</i> , pl. guests
<i>mai'au</i> , neg. impv. <i>avēdan</i>	<i>mē(h)mūnī</i> , entertaining guests
<i>makinīdan</i> , to bleat	<i>mer</i> , perhaps, one would sup- pose that . . .
<i>makiništ</i> , bleating	<i>mēra</i> , <i>mīra</i> , pl. <i>mērgyēl</i> , <i>mīrgyēl</i> , husband ; married men, men
<i>māl</i> , property, camp	<i>mērabūnī</i> , kindness
<i>mallah k.</i> , to swim, bathe	<i>merg</i> , death
<i>malāka</i> , angel, heavenly being	<i>mērgyī'ā</i> , drug given to un- loving husband to make him go mad
<i>mallāk</i> , ladle	<i>mēš</i> , ewe
<i>mallār</i> , tripod of sticks	<i>mī</i> , pl. <i>mīyā</i> , hair
<i>malk i mīt</i> , the Angel of Death	<i>milišt</i> , appearance ; <i>bad milišt</i> , of evil appearance
<i>māmāčā</i> , midwife	<i>mils</i> , like, resembling ; <i>mils</i> <i>na dārē</i> , she has no peer
<i>mānan</i> , <i>mānind</i> , like, re- sembling	<i>min</i> , in the midst of, among
<i>māndan</i> , <i>mandan</i> , <i>māndan</i> , to remain	<i>mingū</i> , (said of) one who talks through his nose
<i>mānind</i> , v. <i>mānan</i>	<i>minjā</i> , between
<i>māsil</i> , a commissioner or delegate of the Khans (= Mn.P. <i>māmūr</i> )	<i>mīra</i> , v. <i>mēra</i>
<i>mašhūr</i> , <i>māšhūr</i> , well-known, generally known	<i>mirk</i> , elbow
<i>māstan</i> : <i>māl</i> -, to rub	<i>mirs</i> , copper
<i>matal</i> , story, parable	<i>mīrzang</i> , eyelash
<i>matlav</i> , desire, matter	<i>mīrzī</i> , kind of nuxud, pea
<i>matrāχ</i> , club	<i>mistan</i> : <i>mēz</i> -, <i>mīz</i> -, to urinate
<i>mauhūr</i> , broken undulating ground	

*mīsum*, season  
*miz*, *mīzd*, wages  
*mō*, v. *mū*  
*mohr*, *mōr*, seal  
*moiyūn*, v. *māyūn*  
*mū*, *mō*, I; acc. *muna*, *mune*,  
     me  
*muč i pā*, ankle  
*mudā'i*, v. *mudē'i*  
*mudē'i*, adversary, opponent,  
     complainant  
*muft*, *muf*, gratis  
*mūl*, "ami," paramour  
*mūlāstan*, *imūlā*, to wither,  
     it withers  
*murdāl*, carrion  
*murγ*, bird, fowl  
*murxas*, permitted, dismissed,  
     allowed to go away  
*mūrišt*, shivering and shaking  
*mūrīz*, small ant  
*murwat*, generosity  
*must*, fist  
*musta*, grip, handle of knife  
*mūšk*, mouse  
*muwārik*, blest

## n

*na*, *nē*, neg. part. not  
*nā*, neck  
*nā-*, neg. prefix  
*nāf*, navel  
*nafer*, person, individual  
*nāγulā*, evil, unruly, difficult  
*nahādan*, *nihādan* : *n-*, to set,  
     place

*nahang*, near  
*nai*, reed  
*naijīra*, reed brake  
*naišīt*, reed "penny-whistle"  
*nālāj*, without remedy  
*nalγ(i)*, (a) story  
*nālmakī*, saucer  
*nar*, male  
*nāranj*, bitter orange  
*nāringī*, "tangerine" orange  
*nasx(ē)*, (a) defect, blemish  
*naud i xurmā*, matting bundle  
     of dates  
*navīdum* = *na bīdum*  
*navīt* = *na bīd*  
*nawa*, (grandson), descendants,  
     offspring  
*nawad*, ninety  
*nazdīkī*, neighbourhood,  
     vicinity  
*nē*, neg. particle v. *na*  
*nē'δ* (*hēdan*, to be), there is  
     not  
*nēhr*, *nē'ir*, semblance; *ba nēhr*  
     *i*, in the likeness of, re-  
     sembling  
*nē'idum* = *na dīdum*  
*ne'ir*, v. *nēhr*  
*nerix*, market rate  
*nihādan*, v. *nahādan*  
*nihāyat*, limit, extremity  
*nihēv*, shout, hail  
*nihoiyat*, v. *nihāyat*  
*nīla*, grey (of horse)  
*nīmbūl*, lime (fruit)  
     " *nīm-iškau*," v. *iškau*

*niqba*, (?), *niqba ba xus dād*, he  
gained control over himself

*nisp*, *nisb*, *nisf*, half

*nišāndan*, to seat, plant ; 1st  
sg. pres. *inišowum*.

*nišastan* : *nišin-*, to sit down

*nišxār*, coarse food left over  
by a horse

*nišōñ d.*, to point out, show

*niwak*, salt

*nīyā*, in front, ahead

*niyāštan* : *niyer-*, look, look  
at

*nōly*, *nuly*, sweetmeats

*nū*, new, fresh

*nūč*, v. *nuk*, point

*nuft*, nose

*nuk*, *nuik*, *nūč*, point (of a  
thing), beak

*nuxud*, small kind of pea

*nuxūn*, nail (of finger, etc.)

*nūñ*, bread

*nūñzdāh*, nineteen

*nurya*, silver

*nūzdīn*, colt of 2½ years

# r

*rad w.b.*, *k.*, pass on, clear out  
(intrs. and trs.)

*rā<sup>a</sup>dan*, *rahdan*, *rā<sup>a</sup>dan* : *ruv-*,  
*riv-*, *rav-*, *r-*, to go

*rafēq*, friend, companion

*rag*, vein

*rāh*, *rāh*, road

*rāh*, v. *rāh*

*rahdan*, v. *rā<sup>a</sup>dan*

*raxt*, -ā, clothing; *raxtā i xum*,  
my clothes

*rama*, herd of horses

*rang*, colour

*rasīdan* : *ras-*, to arrive, reach

*rāst*, *rāst*, straight, true

*rāst k.*, to construct, make

*rau<sup>u</sup>na*, *rawūna*, starting off

*rawā k.*, to bring to pass

*rawūna*, v. *rau<sup>u</sup>na*

*rayētī*, acting as a cultivator

*rē<sup>i</sup>dan* : *rēz-*, to pour, spill,  
pour down on (trs. and intrs.)

*rēg*, sand

*rērēhīn*, all covered with dung

*rēsistan* : *rēs-*, cf. *rē<sup>i</sup>dan*, to  
pour down on, attack

*rī*, face, surface, top (of)

*rikāv*, stirrup

*rinde merd*, 'cute, unscrupulous  
man

*rīš*, beard

*rīša*, root

*rīt*, moulted

*rōyan*, clarified butter, ghee

*rōh*, ridge of a hill ; *wā rōh*, up  
above

*rū*, tin

*rūd*, child ; *rūdum*, oh, my  
child !

*ruftan* ; *mašk e ruft*, she filled  
the water-skin (with water)

*rū·īn*, entrails

*rūñ*, thigh

*rundan*, *rōndan* : *rōn-*, to  
drive

*rūnikī*, crupper band

*rūwā*, fox

*rūz*, day

## h

*hāčūq*, in love, enamoured;

*hāčūq i f.k. wō i bīd*; he (she)

fell in love with so and so

*haf*, *haft*, seven

*haftād*, seventy

*hāga*, *hoya*, egg

*hai*, continually (gives sense of going on repeatedly doing something)

*Haivullāh*, P.N. Ḥabīb Ullāh

*hajdah*, eighteen

*hāik*, earth; *hāikas kerdan*, they buried him

*hākistūñ*, burying-ground

*hākum*, Governor, ruler

*hāl* || *xāl kandan*, to tattoo

*hallāj*, cure, remedy

*hālū*, maternal uncle; also a form of familiar address

*halum*, "arzan," millet

*hama*, all

*hambū*, goatskin bag for flour, etc.

*hamī jūr hunē*, (it) is just like this, just thus

*hamīyo*, *hamyo*, this very, this same one

*hamiyūnē*, (it) is just this

*hamuhō*, *hamuhū*, that particular one

*hanas*, panting

*handistan*, to laugh

*hanī*, yet

*hanjila*, nuptial chamber

*hār*, mad

*hār*, thorn(s)

*hara*, mud

*harika*, forked log used for anchoring tent rope; heavy stones are placed on it

*hars*, tears

*hašt*, eight

*haul*, outcry, row

*haulā*, sweetmeats

*havadāh*, seventeen

*havīr*, yeast, dough

*hawāl*, circumstances, state of affairs

*hawer*, information, news

*hēcī*, *hīcī* ( . . . *na-*), nothing

*hēdan*, *hēdan*, to be, exist (only in pres. tense *hēd*, is, etc.)

*her*, every

*her*, donkey

*her dōñ*, both

*hērmū*, pear

*hēš*, plough

*hēš*, *kēš*, v. *qum*

*hēškes*, *hīškes*, no one

*hīčkum* (*sūñ*) + *na*, no one (of them)

*hī(j)jā*, no where

*hīn*, blood

*hīrd*, small, fine (of powders, etc.)

*hīškes*, v. *hēškes*

*hištan*, v. *āštan*

<i>hāva</i> , firewood	<i>hu<sup>t</sup>m</i> , <i>hukm</i> , order, command
<i>ho kè</i> , <i>hu kè</i> , he who	<i>humsā</i> , neighbour
<i>hōñā</i> , <i>hōwa</i> , house	<i>huner</i> , skill, cleverness
<i>hōwa</i> , v. <i>hōñā</i> , house	<i>hunūñ</i> = <i>ūnūñ</i>
<i>hoya</i> , v. <i>hāga</i>	<i>huq z.</i> , to vomit
<i>hoyīna</i> , cooked eggs (fried on both sides ?)	<i>hūr</i> , large saddle-bag, paniers
<i>hul</i> , ashes	<i>hūš</i> , intelligence
<i>hum</i> , also	<i>hušk</i> , dry
	<i>huwār</i> , <i>hawār</i> , level, quietly

## II. THE BADAKHSHANI AND MADAGLASHTI DIALECTS

### INTRODUCTION

THE dialects dealt with in this article are those spoken by the people of Badakhshān and of Madaglasht respectively.

The province of Badakhshān fills the north-easterly corner of Afghānistān. It is bounded on the north by the Oxus, which divides it from the Russian territory, while to the south of it lie Minjān and the mountain districts inhabited by the Kāfir tribes. On the east Badakhshān marches with Chitrāl at the Dōrah Pass, whence the waters of the Lutkoh flow down to join the Chitrāl or Kashgār River a few miles above the historic Chitrāl Fort.

Madaglasht is a small settlement of Persian-speaking foreigners planted in the middle of the principality of Chitrāl and entirely surrounded by the Kōwār-speaking subjects of the Mehtar of that state. It is situated in a high-lying mountain valley some twenty-six miles to the north-east of Drōsh. The Madaglasht stream is also, like the Lutkoh, a tributary of the Chitrāl River, into which it flows, on the left bank, about three miles above Drōsh.

This Persian settlement is of modern origin. Four families are said to have immigrated into Chitrāl from Zibak in Badakhshān. They found employment with the Mīr i Kalān, the great Katōr Mehtar of Chitrāl, as iron-workers, but pressed by poverty some, or all, of them wandered on further afield to Chutiātan on the Malakand-Chitrāl road in Dīr territory. There two of their number died and were buried, and the remainder were invited back to Chitrāl by the Mehtar, who gave them land

to settle on in Madaglasht, where they continue to exercise their craft as iron-workers.

Six generations are said to have elapsed since the immigration, and the colony has increased to some thirty families. The pedigree of the leading family during this period is given as follows :—

Asākāluk  
Ustā Qurbān  
Shakar  
Ustād Murād  
Shīr Muhammad

The last-named, Shīr Muhammad, was my informant, and it was from him, and a somewhat brighter and more intelligent henchman, that I extracted the material retailed in the following pages.

For my Badakhshānī material I am indebted to two men of the Werdūj, who have remained nameless, but principally to one Nasīm, son of Latīf, hailing from Faizābād.

It will be seen that my sources of information were very restricted, and my informants did not make up for their deficiency in number by any special brilliance of intellect. The time at my command was also limited, as I left Chitrāl shortly after commencing my investigations and was unable to secure fresh informants or even to check the results obtained by cross-examining my original ones as I should have liked to do. In these circumstances the reader must be warned of the probability of individual eccentricities of pronunciation and idiom having been accepted as normal, apart from errors due to misunderstandings on my own part. Our means of communication was not entirely satisfactory, as the colloquial of Modern Persia presented difficulties to my informants, and my practical command of Kōwār, with which the Madaglashtīs are well acquainted, was limited.

Anyone who has had experience of trying to elicit the characteristics of a colloquial tongue from an illiterate exponent of it will, in these circumstances, expect neither complete knowledge nor entire absence of error.

From the material here presented, however defective, it is sufficiently clear that these two dialects, which appear to be historically one and do not differ in any essential respect, are merely a form of the ordinary Modern Persian of Persian literature known as "Classical Persian". They are no separate Iranian dialects such as Yudghah, spoken by a small community at the head of the Lutkoh valley, and a number of other petty languages spoken in the Pamir region.

It is probable that they are very similar to "Kābulī Persian", the language of the Afghān court, and to the form of Persian which is used for correspondence in Chitrāl.

The Vocabularies present some words which are entirely strange to me, such as :

M.	<i>alaxšā</i>	jaw
B.M.	<i>lakīk</i>	finger
B.M.	<i>fārīdan</i>	to wish, desire

and some borrowings from Kōwār, Pashtū, and Hindūstānī, but the number of these is on the whole surprisingly small, and the bulk of the words are familiar Persian in ordinary use at the present day in Persia. (See further § 39.)

### CONTRACTIONS

The following contractions and abbreviations have been employed :—

a.	adjective.
adv.	adverb.
Afγ.	Pashtū, the Afghān language.
B.	Badakhshānī.

Bχ.	dialect of Modern Persian spoken by the Bakhtiārī tribes of S.W. Persia.
Gabrī	Modern Persian dialect, spoken by the Zoroastrian (Zardushtī, Gabrī) communities of Yezd and Kermān.
H.	Hindūstānī.
k.	kerdan.
Ko.	Kōwār, the Chitrālī language.
M.	Madaglashtī.
Mn.P.	Modern Persian in general; the Persian of Persian literature, Classical Persian as opposed to O.C.P.
n.	noun.
O.C.P.	Ordinary Colloquial Persian of the present day.
P.	Panjābī.
P.Ar.	Arabic words used in Mn.P. and in O.C.P.
pr.	preposition.
pro.	pronoun.
š.	šudan.
v. i.	intransitive verb.
v. t.	transitive verb.
z.	zadan

The stress accent, in a few cases where it has been specially noted, is marked by a vertical line over the vowel on which it falls, e.g. *qalwā*.

*ñ* denotes that the *n*-sound is not complete, but is rather the nasalization of the preceding vowel.

|| between two forms denotes that they are recorded variants of the same word.

\* an asterisk before a word indicates that it has not been recorded and therefore must, strictly speaking, be regarded as hypothetical.

## PHONOLOGY

1. The ordinary vowel sounds in Badakhshāni and Madaglashtī are:—

$\overset{\circ}{a}$	as in	law	I.P.A. symbol	q̣ q̣
$\bar{a}$	„	far	„ „	a a:
$\grave{a}$	„	cat	„ „	æ
$a$	„	but	„ „	ʌ
$-a$	}	the same as $\bar{a}$ but shorter		
$-ah$				
$e$	as in	her	„ „	ə
$\bar{e}$	„	date (Scots)	„ „	e (Scots)
$\grave{e}$	„	death	„ „	ɛ
$\bar{i}$	„	machine	„ „	i:
$i$	„	pin	„ „	ɪ
$\ddot{u}$	varying between French <i>ému</i> and <i>peur</i>		„ „	y to œ
$\bar{u}$	as in	loop	„ „	u:
$u$	„	put	„ „	ʊ
$\bar{o}$	„	mote (Scots)	„ „	o (Scots)
$o$	„	not	„ „	ɔ
$ai$	„	die	„ „	aɪ
$au$	„	howl	„ „	aʊ
$oi$	„	boil	„ „	ɔɪ

˜ over a vowel means that it is nasalized.

A point between two vowels indicates a hiatus.

The vowel sounds of B. and M. are the same, or practically the same, as those of ordinary colloquial Modern Persian, with the exception of  $\grave{e}$  and  $\ddot{u}$ , which are not found in Standard Persian, and of  $\bar{e}$  and  $\bar{o}$ , which in these dialects are usually monophthongal, while in O.C.P. they are more or less diphthongal as in English, i.e.  $\bar{e}.i$  and  $\bar{o}.u$ , as in *dē.it* (date), *mō.ut* (mote).

2.  $\overset{\circ}{a}$ ,  $\bar{a}$ .

$\overset{\circ}{a}$  is in both dialects the commonest pronunciation of etymological  $\bar{a}$ , but  $\bar{a}$ ,  $o$ , and  $\bar{o}$  are also heard,

$\bar{a}$  principally in M.  $o$  might frequently be more correctly represented by  $\bar{a}$ , the short of  $\bar{a}$ , the actual sound lying between  $\bar{a}$  and  $o$ .

$n$  and  $m$  do not exert as strong an influence on a preceding  $\bar{a}$  as they do in many dialects of Mn.P. and even in O.C.P.

$\bar{a} + n$  is usually pronounced  $\bar{a}n$ , sometimes  $\bar{a}n$  and  $\bar{o}n$  or  $on$ , but seldom  $\bar{u}n$  as in vulgar O.C.P.

We have, however, M.  $n\bar{u}n$  against B.  $n\bar{a}n$ ,  $n\bar{a}$ .

In general the tendency for  $\bar{a}$  to become  $\bar{o}$  appears to be stronger in M.; cf.:

M.	<i>rōn</i>	B.	<i>rān</i>
M.	<i>bōm</i>	B.	<i>bām, băng</i>
M.	<i>jürγōt</i>	B.	<i>jurγāt</i>

### 3. a, e.

(a)  $a$  and  $e$  are fairly constant, though occasionally influenced by a neighbouring palatal or  $n$ :

B.	<i>čimča</i>	M.	<i>čamča</i>
B.	<i>pānj</i>	M.	<i>pànj</i>

$-a + m$  is usually  $-am$ , but sometimes  $-um$  as in the ordinals:

B.M.	<i>čārum</i>	fourth
------	--------------	--------

Before  $r$  the sound is usually  $e$ .

(b)  $a$  is sometimes replaced by  $\bar{a}$  in B., e.g.:  $\bar{a}sp \parallel asp$ ;  $langārī \parallel$  M.  $langarī$ ; B.M.  $guzāram$  for Mn.P.  $guzaram$ , I pass by; on the other hand, B.M.  $guzaštan$  for Mn.P.  $guzāštan$ , to leave behind.

It may be remarked that the languages of the neighbouring Chitrālī and Kāfir tribes show great uncertainty of vowel length and, within limits, quality.

(c)  $e =$  Mn.P.  $\bar{u}$ .

B.	<i>kerta</i>	shirt	Mn.P.	<i>kurta</i>
B.	<i>mēxeran</i>	they eat	„	<i>mīx<sup>v</sup>urand</i>
B.	<i>mery</i>	fowl	„	<i>mury</i>
M.	<i>müry</i>			

B.	<i>siperz</i>	spleen	Mn.P.	<i>sipurz</i>
M.	<i>xerd, xertik</i>		„	<i>xurd</i>
M.	<i>de</i>	two	„	<i>dū</i>
B.	<i>du, do</i>			
M.	<i>ne</i>	nine	„	<i>nuh</i>
B.	<i>nū<sup>h</sup></i>			

Compare B.M. *murd*; B. *mēmbera*, M. *mīmerad* with Mn.P. *murd*; *mīmīrad*, where the present base is probably formed on the analogy of the past base, or else derived from an old simple present theme of the root *mar-*. Cf. Gabri *imērīt*, which similarly fails to correspond to the Mn.P. *mīmīrad*.

#### 4. ē.

(a)  $\bar{e}$  = Mn.P.  $\bar{e}$  (O.C.P.  $\bar{i}$ ), usually corresponding to O.P. *ai*, Av. *aē*.

In B. the  $\bar{e}$  sound is generally preserved, while in M. it is usually changed into  $\bar{i}$  as in the present-day speech of Persia :

B.	<i>bēd</i>	M.	<i>bīd</i>	willow
	<i>bēl</i>		<i>bīl</i>	spade
	<i>bēmār</i>		<i>bī<sup>h</sup>mār</i>	ill
	<i>dēg</i>		<i>dīg</i>	pot
	<i>mē-</i>		<i>mī-</i>	verbal prefix pres. and imperfect tenses
	<i>safēd</i>		<i>safīd</i>	white
	<i>sē.ū</i>		<i>sī.ū</i>	apple
but B. and M.	<i>gurēxt-</i>	:	<i>gurēz-</i>	to run away

(b) M.  $\bar{e}.i$  =  $\begin{cases} -\bar{a} + i \\ -ah + i \end{cases}$

*bē.i* = *bah* + *i*

*deri.ē i kalān*

*xānē i xidaš*

to

a big sea

his own house

(c)  $\bar{e}$  replaces  $\bar{a}$  in :

B. *χēstam*

Mn.P. (ber) *χ<sup>v</sup>āstam*

I rose up

probably, however, owing to the analogy of the present base  $\chi\bar{e}z-$ , Mn.P. (*ber*) $\chi\bar{e}z-$ .

The M. is *wer $\chi$ istam* : *wer $\chi$ iz-*.

(d) B.  $\bar{e}$  = M. *ya-* in B. *ēla*, M. *yalā*<sup>1</sup>, open.

(e)  $\bar{e}$  alternates occasionally with *ai* :

B.M.	<i>baital</i>	horse, mare
M.	<i>bētalčā</i>	filly (?)
M.	<i>bē.i, bai.i</i>	Mn.P. <i>ba, bi</i> , to

## 5. è.

This sound occurs occasionally in place of *a*, *e*;  $\bar{e}$ ; *u* and *i(h)* :

B.	<i>mēbēzam</i>	I sift	<i>bibèzīn</i> !	sift !
B.	<i>čè, čē?</i>	what ?	Mn.P. <i>čih</i> ?	O.C.P. <i>či, čē?</i>
B.	<i>dèk, dēg</i>	pot	Mn.P. <i>dēg</i>	O.C.P. <i>dīg</i>
M.	<i>dīk, dīg</i>			
B.M.	<i>kèrra i asp</i>	foal		cf. O.C.P. <i>kurra i asp</i>
B.	<i>χèrdīm</i>	we ate		Mn.P.
	<i>χürdīm</i>			<i>χ<sup>v</sup>urdīm</i>
M.	<i>χürdīm</i>			
B.	<i>mèz</i>	table	Mn.P. <i>mēz</i>	O.C.P. <i>mīz</i>
B.	<i>tèz</i>	quick		O.C.P. <i>tīz</i>
M.	<i>tèz, tīz</i>			
B.	<i>mètēm</i>	I give	Mn.P. <i>mīdīham</i>	
B.	<i>kün-, kin-, kèn-</i> , pres. base of vb. to do,		Mn.P.	
	<i>kun-</i>			

## 6. ī.

(a)  $\bar{i}$  corresponds to Mn.P.  $\bar{i}$ , O.P. Av.  $\bar{i}$ .

B.M.	<i>šīr</i>	milk	Mn.P.	<i>šīr</i>
------	------------	------	-------	------------

(b)  $\bar{i}$  occurs sometimes in place of, or alternating with, *i* :

B.	<i>īmrūz</i>	<i>bīrāder</i>	<i>χatārīk</i>	<i>na tonīstum</i>
	<i>berīnj</i>	<i>jīger</i>	<i>mīs</i>	
M.	<i>bīsi.ār</i>	<i>dīl</i>		

(c)  $\bar{i}$  = Mn.P.  $\bar{e}$ , O.C.P.  $\bar{i}$ .

This equation is chiefly found in M.

B.	<i>bēl</i>	M.	<i>bīl</i>
	<i>dēwāl</i>		<i>dīwāl</i>
	but <i>hīzum</i>		<i>ēzum</i>

(d)  $\bar{i}$  = Mn.P.  $-ih$ , O.C.P.  $-ih-$ ,  $-\bar{e}$ .

B.	<i>mētī.a</i>	M.	<i>mīdī<sup>h</sup>ad</i>	Mn.P.	<i>mīdihad</i>
	<i>sè, sē</i>		<i>sī</i>		<i>sih</i>

(e)  $\bar{i}$  = Mn.P.  $u$ .

B.M.	<i>dīnyā</i>	Mn.P.	<i>dunyā</i>	
B.M.	<i>jīl</i>		<i>jul</i>	Hindu-
B.	<i>jül</i>			stānī <i>jhūl</i>
M.	<i>šīt, šīd</i>		<i>šud</i>	

(B.  $-u-$ ,  $-ü-$ ,  $-i-$ )

B.M.	<i>šīš</i>		<i>šuš</i>
------	------------	--	------------

(f) B. *čādīr*, *čādēr* may be compared with Gabri *čuwēr*.  
The O.C.P. is *čāder*, *čādur*.

M. *tsāder* may be compared with Afγ. *tsādar*;  
and M. *tsader* (if the form is correct) with Hindu-  
stānī *čaddar*.

(g) The change  $\bar{u} \rightarrow \bar{i}$  common in many dialects of  
modern Persian (e.g. Bχ. *dīr* = *dūr*, far) has not  
been noted either in B. or M.

## 7. i.

(a)  $i$  = Mn.P.  $i$ , O.C.P.  $i$ .

B.M.	<i>pider</i>	Mn.P.	<i>pidar</i>
------	--------------	-------	--------------

(b)  $i$ , as an alternative with  $ü$ , = Mn.P.  $u$ .

B.	<i>mēkinem, mekü<sup>n</sup>em</i>	Mn.P.	<i>mīkunam</i>	
M.	<i>mīkinam, mīkü<sup>n</sup>am</i>			
B.M.	<i>sirχ</i>	M.	<i>sürχ</i>	<i>surχ</i>
B.	<i>tiχ<sup>m</sup>, tuχ<sup>m</sup></i>			<i>tuχ<sup>m</sup></i>
M.	<i>tuχ<sup>e</sup>m</i>			
B.	<i>kišā</i>	M.	<i>kūšā</i>	<i>kūjā</i>

8. *ū*.(a) *ū* = Mn.P. *ū*, O.C.P. *ū*.

B.M.	<i>dūr</i>		<i>χūn</i>
	<i>χūb</i>		<i>būd</i>

(b) *ū* = Mn.P. *ā*, O.C.P. *ā*, *ū* before *m* and *n*.

B.	<i>dūmād</i>	M.	<i>dāmād</i>	Mn.P.	<i>dāmād</i>
B.M.	<i>-šūn</i>	them, their		<i>-šān</i>	
M.	<i>nūn</i>	B.	<i>nān</i>	<i>nān</i>	O.C.P. <i>nān</i> , <i>nūn</i>

(c) *ū* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	<i>dūχt- : dūz-</i>	to sew
M.	<i>dūχt- : dūš-</i>	to milk
B.M.	<i>gūš</i>	ear
B.M.	<i>gūšt</i>	flesh
B.M.	<i>rūz</i>	day
B.	<i>sōχt- : sūz-</i>	to burn (v. i)
M.	<i>sūχt- : sūz-</i>	

(d) *ū* = Mn.P. *au*, O.C.P. *ō<sup>u</sup>*, *au*.

B.	<i>nū</i>	recent	Mn.P.	<i>nau</i>	O.C.P.	<i>nau</i> , <i>nō<sup>u</sup></i>	Bχ.	<i>nū</i>
M.	<i>tūr</i>	fashion, manner		P.Ar.	<i>taur</i>			
(B.	<i>tār</i> )							

9. *u*.(a) *u* = Mn.P., O.C.P. *u*.B.M. *šumā, guftan*.(b) Mn.P. *u* is, however, frequently represented by *ü* and *i*.

B.M.	<i>gül</i>	flower	Mn.P.	<i>gul</i>
B.M.	<i>kün-, kin-</i>		<i>kun-</i>	pres. base of
(B. also <i>kèn-, ken-</i> )				<i>kerdan</i> , to do
B.	<i>kišā</i>	where	<i>kujā</i>	
B.M.	<i>pür</i>	full	<i>pur</i>	

Note, however,

B.	<i>paχtam</i>	I cooked	<i>puχtam</i>
	<i>dexter</i>	daughter	<i>duχtar</i>
	<i>mez(d)</i>	wages	<i>muzd</i>

See also § 3 c.

(c) *u* = Mn.P. *a* before *m*.

B.	- <i>um</i>	termination of ordinals	Mn.P. - <i>am</i>
M.	<i>mīdum</i>	I give	<i>mīdiham</i>
B.	<i>mētēm</i>		
B.	<i>mēgum</i>	I say	<i>mīgōyam</i>
M.	<i>mīgum, mīgō.am</i>		

Note also

M.	<i>dust</i>	hand, arm	<i>dast</i>
B.	<i>dast</i>		

## 10. *ō* and *o*.

(a) *ō* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	<i>ōra</i>	him, etc.	O.C.P.	<i>ūrā</i>
B.M.	<i>furōχt- : furōš-</i>	to sell		
	also <i>furūš-</i>			
M.	<i>bigō!</i>	say!		
(B.	<i>bugū!</i> )			
B.	<i>mēgō.a</i>	he says		
M.	<i>mīgō.ad</i>			
B.M.	<i>pōst</i>	skin		
B.M.	<i>rōda</i>	entrails		
B.	<i>sōχt</i>	it burned		

all with *ō* in Mn.P. and *ū* in O.C.P.

(b) *ō* and *o*, alternating with *ā*, *ā* = Mn.P. *ā*, O.C.P. *ā*, *ū*, especially in M.

B.	<i>bām</i>	M.	<i>bōm</i>	roof	Mn.P.	<i>bām</i>	O.C.P.	<i>būm</i>
	<i>χō.er</i>		<i>χōhar</i>	sister		<i>χ<sup>v</sup>āhar</i>		
	<i>rān</i>		<i>rōn</i>	thigh		<i>rān</i>		
	<i>šāχ</i>		<i>šoχ</i>	branch		<i>šāχ</i>		
	<i>šōna</i>		<i>šāna</i>	shoulder		<i>šāna</i>		
			<i>zōnū</i>	knee		<i>zānū</i>		

(c) *ō* = O.C.P. *au*, *ō<sup>u</sup>*, Av. *ao*.

B.	<i>gōsāla</i>	M.	<i>gōsāla</i>	calf	Mn.P.	<i>gōsāla</i>
B.M.	<i>rōyan</i>			ghee	O.C.P.	<i>rauyan, rō<sup>u</sup>yan</i>

(d) *o* = Mn.P. *a*.

B.M.	<i>soχt- : sanj-</i>	to weigh	Mn.P.	<i>saχt- : sanj-</i>
------	----------------------	----------	-------	----------------------

## 11. ai.

There are not many examples of this sound in B. or M. The following are the chief which have been noted:—

B.M.	<i>ai</i>	from	Mn.P.	<i>az</i>
B.	<i>baitāl</i>	mare		
M.	<i>baital</i>	horse		
M.	<i>pai</i>	tendon		
B.M.	<i>paitauwa</i>	putties		
B.	<i>tai i</i>	in		
	<i>tai i</i>	beneath		

In M. the preposition *ba* before a pronoun becomes *bai.i*, *bē.i*.

*bē i man* to me      *bai i šumā* to you

## 12. au.

(a) *au* = Mn.P. *au*, *āv*, O.C.P. *ō<sup>u</sup>*, *au*, *ā<sup>u</sup>*.

B.M.	<i>aurat</i>	woman	(Arabic 'aurat)	
	<i>gau</i>	cow	Mn.P. <i>gāv</i>	O.C.P. <i>gā<sup>u</sup></i>
	<i>ja<sup>u</sup></i>	barley	<i>ja<sup>u</sup></i>	<i>jō<sup>u</sup></i>
	<i>šauhar</i>	husband	- <i>au</i> -	- <i>ō<sup>u</sup></i> -
M.	<i>nau i āsī.āb</i>	mill-water-	cf. O.C.P. <i>naūdān</i>	
B.	<i>nā i āsī.āb</i>	shoot	wooden water-runnel	for carrying rain off roof

(b) *au* = Mn.P. *āb*, *ab*, *af*.

B.	<i>aū</i>	M. <i>āv</i> .	water	Mn.P. <i>āb</i>
B.M.	<i>āftauras</i>		morning	( <i>āftāb</i> + <i>ras</i> )
	<i>paitauwa</i>		putties	(cf. Mn.P. <i>pātāba</i> (Steingass) and B <sub>χ</sub> . <i>paitauwa</i> )
B.	<i>aur</i>	M. <i>haber</i>	clouds	Mn.P. <i>abr</i>
	<i>kauš</i>	<i>kafš</i>	shoes	<i>kafš</i>
	<i>kaulēs</i>		ladle	<i>kaflēz</i>
		<i>kauk</i>	red-legged	<i>kabk</i>
			partridge	

See also § 16 *d*.

(c) Other examples :—

B.	<i>alanšā</i>	M.	<i>alaχša</i>	jaw	
	<i>jauwârî</i>		<i>juwârî</i>	Indian corn	Afγ. <i>jawār</i>
B.M.	<i>kalau.ūr</i>			sights of a	
				gun	
B.	<i>birau.am, birawam</i>			I go	
	<i>šinauwīdan, bišinau</i>			to hear ;	Mn.P. pres.
				listen !	base <i>šinō-y-</i>

### 13. oi.

Alternately with *ā.i* for *ā* followed by *y* or *ī*.

B.	<i>mē.oiyam</i>	M.	<i>mī.oiyim</i>	I come	Mn.P. <i>mī.āyam</i>
B.M.	<i>boi.īst</i>			must	<i>bāyast</i>
		M.	<i>goi.īdan</i>	coire	<i>gā.īdan</i>
B.M.	<i>muloiyim</i>			soft	P.Ar. <i>mulā.im</i>
	<i>zoi.īd</i>			gave	Mn.P. <i>zā.īd</i>
				birth	
also B.	<i>toi i ser</i>			under	
				the head	
M.	<i>tai i seri</i>			pillow	

14. Attention may be drawn to the following isolated vowel variants :

B.	<i>gīlām</i>	perhaps corresponding to Mn.P. <i>gīlīm</i> (the meaning of Mn.P. <i>gīlīm</i> is given by B.M. <i>qālīn</i> ; while the meaning of Mn.P. <i>qālī</i> is given by B. <i>gīlām</i> , M. <i>zilīmčā</i> )		
B.	<i>oi.īn</i>	Mn.P.	<i>āhan</i>	
B.M.	<i>poi.yān</i>	cf. Mn.P.	<i>pāyīn</i>	
M.	<i>zārdālū</i>	Mn.P.	<i>zardālū</i>	
B.	<i>zīrāk</i>		<i>zīrak</i>	

15. The **consonantal sounds** ordinarily heard in Badakhshānī and Madaglashtī are :

<i>q, k</i>	<i>t</i>	<i>p</i>
<i>g</i>	<i>d</i>	<i>b</i>
<i>χ</i>	—	<i>f</i>

$\gamma$	$\delta$	$w, v$
$\check{c}$ (= $t\check{s}$ )	( $ts$ )	
$\check{j}$ (= $d\check{z}$ )		
$s, \check{s}$		
$z, \check{z}$		
$r, l; m, n, ng$ (= $\text{ɾ}$ ); $y, w^*, v^*; h$		
* as glides.		

There is little or no difference between the sounds represented by these symbols and the corresponding sounds in Mn.P.

## 16. Loss of Final Consonants.

There is some tendency to drop or slur final consonants. This tendency is more pronounced in B. than in M.

- (a) B. normally lacks the final  $d$  of the verbal ending of the 3rd sg. pres., and both B. and M. lack the final  $d$  of the 3rd plural :

B. <i>mēkina</i>	M. <i>mīkūnad</i> (or <i>-kūna</i> )	he does
<i>mēkinan</i>	<i>mīkūnen</i>	they do

- (b) Final  $t$  following a consonant is often slurred or dropped in B, e.g. :

*šas*, sixty ; *raf(t)* ; *guf(t)* ; *bē.es*, M. *b'īst*, stand still ! ; *as* || *ast*, is ; also *bā<sup>t</sup>* (*bāyad*).

- (c) Final  $d$  preceded by  $z$  is liable to be dropped :

B. *duz(d)*, *mez(d)*, *naz(d)* Mn.P. *duzd*, *muzd*, *nazd*

- (d) Final  $-ab$  is reduced to  $au$  in B. *lau* and M. *šau* ; and  $-āb$  to  $-aū$  and  $-au$  in B. *aū* (M. *āv*) and M. *χau(b)*, B. *χāb*, *χau* ; cf. also B. *sē.ū*, M. *sī.ū*, apple, Mn.P. *sīb*. See § 12b.

## 17. Unvoicing of Final Voiced Stops.

- (a) Final voiced stops in Mn.P. are frequently represented by the corresponding voiceless stops in B. and occasionally in M. where the phenomenon seems to be chiefly confined to verbal endings :

B.	M. -īt	Mn.P. -īd (2nd pl. verbal ending)
<i>arbāp</i>		<i>arbāb</i>
<i>būt, būd</i>	<i>būt</i>	<i>būd</i>
	<i>dāt</i>	<i>dād</i>
<i>dèk</i>	<i>dīk</i>	<i>dīg</i>
<i>fulāt</i>	<i>pūlāt</i>	<i>fūlād</i>
<i>gušāt</i>		<i>gušāda</i>
<i>jēp</i>	<i>jīb</i>	<i>jīb</i>
<i>jūrāp</i>	<i>jūrāb</i>	<i>jūrāb</i>
	<i>kad, kat</i>	<i>kard</i>
<i>sup, sub</i>		<i>ṣubḥ</i>
<i>šap, šab</i>	<i>šau</i>	<i>šab</i>
<i>šut, šud</i>	<i>šīt</i>	<i>šud</i>
<i>zerd, zert</i>		<i>zard</i>

(b) For other treatment of *-ab*, *-āb* see §§ 12*b* and 16*d*.

(c) B. has the same change in the initial position in *tigma*, button, beside Mn.P. *dugma*.

## 18. $\chi$ and $\gamma$ .

The spirants  $\chi$  and  $\gamma$  sometimes appear to be confused :

B. <i>bā<math>\chi</math>, bā<math>\chi</math>ča</i>	M. <i>bā<math>\gamma</math></i>	Mn.P. <i>bā<math>\gamma</math></i>
<i>ustu<math>\gamma</math>ān</i>	<i>sutu<math>\chi</math>ān,</i> <i>sutu<math>\gamma</math>ān</i>	<i>ustu<math>\chi</math>ān</i>

## 19. Change of Medial Voiced Stops followed by a Vowel to Spirants.

(a) I have only sporadic and inconstant examples of  $d \rightarrow \delta$ , as in :

B. *kudām* || *kudām*; M. *dādam* || *dādam*; *šudīm* || *šudīm*

(b) The change  $-b + \text{vowel} \rightarrow -w + \text{vowel}$  is general in B. and is sometimes found in M. :

B. <i>girēwān</i>	M. <i>girbān</i>	Mn.P. <i>girībān</i>
	<i>girwān</i>	

*jēwuk*

cf. *jīb*

*kerwās*

(?) *kerbās*

<i>χauwāndan</i>	<i>χābānd-</i>	O.C.P.	<i>χ<sup>v</sup>ābāndan</i>
	<i>χāwānd-</i>		
<i>qulwa</i>		Afγ.	<i>qulba</i>
<i>rikāwī</i>	<i>rikābī</i>	H.	<i>rikābī</i>
<i>zuwān</i>	<i>zabān</i>	Mn.P.	<i>zabān</i>

## 20. Change of Spirant to Stop.

The change of spirant → stop is found in :

M.	<i>pilta</i>	match of matchlock	Mn.P.	<i>falīta</i> , for
				<i>fatīla</i>
	<i>pūlāt</i>			<i>fūlād</i>

## 21. Change of *f* → *u*, *b* → *u*.

In B. *-af* + *s* and *-af* + *š* give *-aus* and *-auš*.

B.	<i>γaus</i>	M.	<i>γafs</i>
	<i>kauš</i>		<i>kafš</i>

M. has, however, *-ab* + *k* → *-auk* in :

M.	<i>kauk</i>	Mn.P.	<i>kabk</i>
----	-------------	-------	-------------

## 22. -ft.

The group *-ft* appears to give *-χ* in :

B.M.	<i>kuluχ</i>	Mn.P.	<i>kuluft</i>
------	--------------	-------	---------------

I have also B.M. *bāχt-* : *bāχ-* for Mn.P. *bāft-* : *bāf-*, to weave, but as I have in addition M. *bāft-* : *bāf-*, it is possible that this equation of *bāχt-* is wrong and that it should be bracketed with Mn.P. *bāχt-* : *bāz-*, to lose (a game). In that case the present base *bāχ-* would be due to analogical derivation from the past base.

In any case *-ft* is usually preserved in both dialects, as is evidenced by B.M. *raftan*, *guftan*, and M. *kuftan*.

## 23. *k* and *g*.

The palatal character of *k* and *g* is often emphasized in M. so that the sounds appear as *k<sup>i</sup>*, *gy*, e.g. : *k<sup>i</sup>am*, *gyašt*, *gyāšt*.

## 24. č and j.

- (a) *č* and *j* correspond to the same sounds in Mn.P., but M. has *tsāder* (and *tsader*), beside B. *čādēr*, veil, sheet, probably a borrowing of the Afγ. *tsāder*.
- (b) Again, B. *kišā*, M. *kūšā* correspond in meaning and use with Mn.P. *kūjā*, and *š* possibly represents -*j*- between vowels.

Is B.M. *šūrīdan*, to seek, want, to be equated with Mn.P. *justan* : *jū-*, Bχ. *justan* : *jūr-*?

In M. *pīšāk* *š* possibly represents *č*.

- (c) There is some uncertainty between *s* and *š*, as in various dialects of Mn.P. Thus :

B. <i>līst-</i> : <i>lē-</i>	}	to lick	Mn.P. <i>lišt-</i> : <i>līs-</i>
M. <i>lišť-</i> : <i>līs-</i>			
B. <i>rīšt-</i> : <i>rēs-</i>	}	to spin	<i>rīšt-</i> }
M. <i>rīšt-</i> : <i>rīš-</i>			<i>rist-</i> } : <i>rīs-</i>
B. <i>šūšt-</i> : <i>šū-</i>	}	to wash	<i>šust-</i> : <i>šūr-</i>
M. <i>šišt-</i> : <i>šūr-</i>			
B. <i>šišt-</i> : <i>šin-</i>		to sit	<i>nišast-</i> : <i>nišin-</i>
M. <i>šišt-</i> ( <i>binušē!</i> impv.)			

but in general both dialects agree with Mn.P.

- (d) B. *j* = Mn.P. *d* in *jūšīdan*, to milk, Mn.P. *dūšīdan*. *j* occurs for *d* in Kowar, *jū*, two, Mn.P. *dū*. Perhaps the insertion of a palatal glide is the cause, *dy* and *j* tending to interchange, cf. the vulgar "jook" for "duke"; Prakrit *vijjut* for Skr. *vidyut*, French *jour* (*žūr*), Latin *diur-*, etc. I have met Swedes whose nearest approximation to the sound of English *j* was *d* + *y*, and who always said "dyoke" for "joke" and "dyest" for "jest", and so on.

## 25. z.

*z* is changed to *i* or dropped in :

B.M. <i>ai</i>    <i>az</i>	Mn.P. <i>az</i>
M. <i>akšāhi</i> ?	(= <i>az kūšā</i> ) from where ?

M. *gyašt*  
*gyāšt*

Mn.P. *guzašt*  
*guzāšt*

and probably in :

B.M. *bīčā*

kid, for \**buzčā* (?)

## 26. r.

The loss of *r* before *d* in the B. *kad* = *kard*, which is restored in the ppc. *kerda*, appears exceptional.

In the case of B. *χatārīk* an *r* has perhaps been dropped before the *t*. I was in doubt whether there was not in fact an *r*-sound. The word is presumably to be bracketed with M. *χertīk* and Mn.P. *χurd*.

## 27. m.

(a) An intrusive *b* is developed after *m* in B. *mē-mbera*, he is dying; cf. Gk. *μβροτός*.

(b) *m* appears to be dropped in :

*b'ānīm* for *bimānīm*, let us set down

(c) *m* = *n* occurs in :

B.	<i>pām</i>	M.	<i>paham</i>	Mn.P.	<i>pahan</i>
B.M.	<i>wazmīn</i>		heavy	cf. P.Ar.	<i>wazn</i>

## 28. n.

-*ng*, except when followed by a vowel, is pronounced *ɳ*. Followed by a vowel it becomes -*ɳg*-.

## 29. y.

Initial *y* tends to be dropped or modified in B. while retained in M. :

B. *āftamaš*

Mn.P. *yāftam-aš*

*aχ*

M. *yaχ*

*yaχ*

*ēla*

*yala<sup>1</sup>*

open

B. *wēīrā<sup>1</sup>* and M. *yüra* (-*hā*)

the gums, are

presumably the same word.

**30. w.**

- (a) *-w-* ← *-b-*. See § 19 b.  
 (b) *-awā* → *ā*, *o* is found in B.M. *tānist-*, *tonist-*, Mn.P. *tawānist-*.  
 (c) *v* occurs in B. *jilāv*, Mn.P. *jilaru*; *gāv* || *gau*; and M. *āv*, Mn.P. *āb*.

**31. h.**

- (a) Excrescent initial *h* is met with in :

M.	<i>haber</i>	Mn.P.	<i>abr</i>
	<i>hawāl</i>		<i>ahwāl</i>
	<i>hišq</i>		<i>‘išq</i>

- (b) On the other hand initial *h* is lost in :

B.	<i>(h)amī(n)</i>	Mn.P.	<i>hamīn</i>
	<i>(h)amū</i>		<i>hamān</i>
	<i>īsa</i>		<i>hišsa</i>

- (c) In Mn.P. the *h-* has been maintained through the *haft* series and has then by analogy been continued to the *hašt* series. In B.M. the analogy has been applied otherwise :

B.M.	<i>haft</i>	<i>hašt</i>
	<i>abdah</i>	<i>aždah</i>
B.	<i>aftād</i>	<i>aštād</i>

- (d) In B. *astī*, *astīm*, etc., the spurious *h* of Mn.P. *hastī*, *hastīm*, does not appear.

- (e) Medial *h* is insecure, especially in B.

B.	<i>mēχāham</i> ,	M.	<i>mīχāham</i>	Mn.P.	<i>mīχ<sup>v</sup>āham</i>
	<i>mēχōyam</i>				
	<i>χō.er</i>		<i>χōher</i>		<i>χ<sup>v</sup>āhar</i>
	<i>pām</i>		<i>paham</i>		<i>pahan</i>
	<i>lēf</i>			perhaps	<i>liḥāf</i>
	<i>mētī.a</i>		<i>mīdi(h)ad</i>		<i>mīdihad</i>

**32. y and w as Glides.**

- (a) As in O.C.P., glides are commonly dispensed with or, at any rate, so reduced as to be negligible in

writing, for in such cases a written *y* or *w* would lead to exaggeration in pronunciation.

The use of glides may be studied in the paradigms of the verbs *guftan* and *âmadan* given in this article, but it is necessary to add that in more careful speech the glides are often restored and emphasized. Thus: M. *mīgoyam* || *mīgum*, but *mīrīm* || *mīrawīm* (where the *w* belongs to the root).

(b) Especially in B. the tendency to omit glides is sometimes carried further, and juxtaposed vowels are amalgamated as in the last examples given and in :

B. *bišūm yā na šūm* Should I wash it *šū + um*  
or not ?

*bišūš* wash it ! *šū + aš*

(*ruftan*), *mērum* I sweep M. *mīrōyam*

See also the paradigms of *dādan* and *guftan*.

(c) Where an intervocalic *h* or *w* has been dropped, a *y* or *w* glide may sometimes arise in its place :

B. *χō.er* M. *χōher, χōwerzāda*

B. *mēχōyam* || *mēχāham*

M. *mīrōyam*

(d) *au* resulting from *ab*, *aw*, tends to develop a secondary *w* :

B. *au w aχ bast* the water froze

*birawum* || *birau.um* || *birauwum*

*šinauwīdan, šinauwum* to hear, I hear

(e) A complication of succeeding vowels is relieved by changing *i* into *y* in :

*ai y aspā* of these horses Mn.P. *az īn asphā*

## MORPHOLOGY AND CONSTRUCTION

### 33. Nouns and Adjectives.

(a) **Plural Termination.** The usual plural termination of nouns is *-hā*, *-ā*, as in O.C.P., but the names of certain animals and relations have their plurals in

-ān (-wān), probably in most cases alternately with -ā :

B.	χō.erān	M.	χōherwān	O.C.P.	χ <sup>v</sup> ā.arā	sisters
	gauwān				gāv <sup>h</sup> ā	cows
B.M.	sagān				sagā	dogs

(b) **Accusative Suffixes.** The accusative suffixes are -rā, -rā ; -a, -na :

B.M.	šumā rā		
B.	hamī asp a az kī	From whom did you buy	
	χerīdī ?	this horse ?	
	sar i zulf a	He cuts his hair	
	mībura		
	ī χaber a kai dāda	When had they given	
	būdan ?	this information ?	
	ī zamin a galwa ka!	Plough this land !	
	der šahr i Faizābād	I saw him in the town	
	ū-na dīdam	of Faizabad	
M.	čūčahārā girifta	Having caught the cubs	
	ī χaber a kai bē.i	When did they give you	
	tū dādand ?	this news ?	
	χirs Daula	The bear took up and	
	Muhammad	carried off D.M.	
	a bār sāχt		
	χirs dast a pā i	The bear pawed (?) his	
	ū-na kand	arms and legs	

I am unable to assert the existence of the ending -na. I have it recorded only in the forms ūna, hamūna, hamīna, where the *n* may belong to the pronoun, giving the forms ūn, hamūn, hamīn, corresponding to the Mn.P. ān, hamān, hamīn. An accusative ending -na is, however, used in Bakhtiārī with a word ending in a vowel.

(c) The sense of the **Dative**, including “motion to”, is ordinarily conveyed by using the preposition *ba*, but the accusative suffix -a appears sometimes to be employed, with or without the preposition *ba* :

B. *ba šumâ guft* M. *ba.i šumâ* he said to you  
*guft*

B. *berāder i xatārik kalāna guft* the younger brother  
 said to the elder

M. *burd ba dīger jâ.a* he carried him off  
 to another place

but it is difficult to assert the identity of the *-a* in *kalāna* and *jâ.a* with the *-a* of the accusative.

(d) **Suffix -k (-uk, ĩk).** A few nouns and adjectives have a suffix in *-k*:

B.M.	<i>amuk</i>	paternal uncle
M.	<i>čūčik</i>	the young of animal or bird
B.	<i>dastak</i>	small bean
B.	<i>jēwuk</i>	pocket
M.	<i>xāluk</i>	maternal uncle
B.	<i>xetārĭk</i>	small
M.	<i>xertĭk</i>	
B.	<i>maidikik</i>	small
M.	<i>mū.ibandak</i>	plait
M.	<i>ninĭk</i>	some kind of relation, paternal aunt ?
M.	<i>pīčāluk</i>	fringe
M.	<i>pīšāk</i>	roll (?)
B.M.	<i>pušuk</i>	cat

Probably also:

B.	<i>gādĭk</i>	ewe
B.M.	<i>lakĭk</i>	finger

(e) As regards the syntactical relation between nouns and adjectives, I have not noted any instance of the adjective preceding the noun which it qualifies.

### 34. Numerals.

(a) The chief peculiarities are found in M., in which:

The 30's are rendered by 20 + 10, 20 + 11, etc. *bĭst o dah*, *bĭst o yāz dah*, etc.

„ 50's „ „ „ 40 + 10, etc.

The 60's are rendered by three score (plus one, etc.).

*sī bīst (o yak)*, etc.

„ 70's „ „ „ three score plus ten, etc.

„ 80's „ „ „ four score (plus one, etc.).

and „ 90's presumably „ four score plus ten, etc.

This recalls the Kowar system of counting by multiples of 20; *bišīr* = 20, *jū bišīr* = 40, *trō.i bišīr* = 60, and the similar but more extended use of *šil* (score) in Pashtu as an alternative method of reckoning.

(b) The modification of the *u*-vowel of *dū* and *nūh* to *e* in *de*, two, *ne*, nine, is also peculiar to M.

(c) Again, in M. the distributives have an *-ī* suffixed, which I do not remember to have met elsewhere :

*čārī čārī bigīr*      take four of each

### 35. Verbs.

(a) The ordinary infinitive ending of denominative verbs, in Mn.P. *-īdan* is general in both dialects. In a few cases derived forms so composed take the place of an original verb. Thus :

B.M. <i>šumārīdan</i>	to count	Mn.P. <i>šumurdan</i> : <i>šumār-</i>
B. <i>šīnauwīdan</i>	to hear	<i>šunīdan</i> : <i>šunū(y)-</i>
		(older <i>šunūdan</i> , <i>šunuftan</i> ; Gabri <i>àšnuftmūn</i> )

In the Persian used in Chitral in correspondence such compositions as

<i>tasauwarīdan</i>	to imagine, suppose
<i>kunānīdan</i>	to cause to be done

are employed.

(b) The causative infinitive termination in both B. and M. is *-āndan*, as usually in O.C.P., against *-ānīdan* in Mn.P.

(c) I have failed to note any forms of the Passive Voice in either B. or M., but they probably exist though not in frequent use.

(d) The 2nd person plural termination in B., *-īn*, is common to Bakhtiārī, Kermānī, and other Persian dialects.

(e) In the case of verbs with distinct present and past bases, the present base is sometimes generalized.

Thus :

B. <i>čīnd</i> : <i>čīn-</i>	} to pluck	Mn.P. <i>čīd-</i> : <i>čīn-</i> ;
M. <i>čīnd</i> : <i>čīn-</i>		Kermani Persian ( <i>wur</i> ) <i>čīndan</i>
B. <i>χēst-</i> : <i>χēz-</i>	} to rise	Mn.P. ( <i>bar</i> ) <i>χ<sup>v</sup>āst-</i> :
M. <i>χīst-</i> : <i>χīz-</i>		( <i>bar</i> ) <i>χēz-</i>
B. <i>šīnauwīd-</i> : <i>šīnau-</i>	cf. older <i>šīnuft-</i> : <i>šīnō-</i> and the dialects	

(f) The prefix *nī-* of the Mn.P. forms is absent in :

B. <i>šīšt-</i> : <i>šīn-</i>	Mn.P. <i>nīšast-</i> :
M. <i>šīšt-</i> (pres. doubtful)	<i>nīšīn-</i>
B.M. <i>šānd-</i> : <i>šān-</i>	<i>nīšānd-</i> :
	cf. B <sub>χ</sub> . <i>šūndan.</i> <i>nīšān-</i>

Similarly the *an-* of Mn.P. *andāχtan* is missing in M. *dāχt-* : *dōz-*, to throw.

(g) The Modern Persian verbal prefix *bar-* is represented, as in most Mn.P. dialects, by *wer-*

B.M. <i>werdāšt</i>	Mn.P. <i>bardāšt</i>
---------------------	----------------------

(h) Where the tense and mood prefixes *mē-*, *mī-*, and *bi* are prefixed to a verb beginning with a vowel, elision may take place :

from *īstādan* — B. *mēstum*, M. *mīstam*, I stand ; B. *bē.es* (i.e. *bē's*), M. *bīst*, stand !

### 36. Prepositions.

The only unfamiliar preposition is the *da* of M., corresponding generally in meaning to Mn.P. *bah*. Perhaps it is a mere distortion of *bah* due to the influence of the Pashtu particle *da* of the genitive and ablative cases.

The M. use of *derūn* as a preposition meaning *in*, *in the midst of*, is not paralleled, at least in O.C.P.

For examples of the use of the various prepositions in B. and M., see below, § 38.

### 37. Syntax and Idiom.

As regards syntax and general idiom, these dialects do not differ in many points from O.C.P. :

- (a) The present tense is used to denote the future, as generally in O.C.P., and the Mn.P. idiom of the present tense of *χ<sup>v</sup>āstan* plus the past base of the principal verb does not appear to be known.
- (b) *χāstan* and *fārīdan*, to want, wish to, and *boiyad bā<sup>a</sup>d*, etc., *boi.īst*, must, are followed in both dialects by *ki* and the present subjunctive of the verb.

In M. *boi.īst* also takes the infinitive :

*šumā rā čē mīboi.īst ī kār*      What necessity was there  
*rā kerdan ?*      for you to do this ?

For examples, see s.v. in the Vocabularies.

- (c) *tānistān*, can, be able, is followed in both dialects, as in O.C.P., by the present subjunctive, which in M. may be introduced by *ki*. It can also be accompanied by the infinitive, which in B. appears to precede, and in M. to follow, it, e.g. :

B. *raftan namētānam*      I cannot go

M. *na tānistān raftan*      I could not go

- (d) The *izāfa i*, whether between noun and noun or noun and adjective, is occasionally omitted. It is similarly often omitted in other dialects of Persian, usually by elision when it comes into contact with another vowel, but sometimes merely through haste or carelessness of speech.

- (e) My Madaglashti informant appeared frequently to use the pronouns and verbal forms of the 1st person plural instead of those of the 1st person singular. Possibly he was accustomed to thinking in the plural, and it came natural to him in giving a part of a verb to say "we come", "we go," rather than "I come", "I go". In Bakhtiārī there is often an inaccurate use of the numbers in

the case of verbs in the 3rd person where the subject is not expressed.

### EXAMPLES OF PREPOSITIONAL AND ADVERBIAL EXPRESSIONS

**38.** The following examples of the use of the principal Prepositions and Adverbs may be found of interest.

N.B.—It should be noted that I have kept strictly within the limits of my scanty material, and have refrained from assuming or creating any words or forms, however probable, of which I have no actual record. Where blanks occur it is, therefore, not to be inferred that the forms do not exist, but only that my hurried inquiries failed to elicit them.

There is, for instance, no reason to believe that B. lacks a means of expressing the preposition “at” or M. the genitive “of thee”.

Badaχšānī.

Madaglaštī.

**(1) After (time).**

*pas* (or *bād*) *i āmadan i ū*,  
after he came

*pas* (or *bād*) *āmadan i ū*,  
after he came

*pas* (or *bād*) *az ū*, after that

*pas i ī čī kār na kun*, don't  
do so after this

*pas* (or *bād*) *az ū*, after that

**(2) After (place), behind.**

*ū aqab āmad*, he came  
behind

*ō ai aqab āmad*, he came  
behind

*ūnā ba aqab i ō raftan*, they  
went after him

*ūnā ba aqab i ō raftan*,  
they went after him

**(3) Among.**

*mī.ân i merdum*, among the  
people

*derūn i merdum*, among the  
people

**(4) At.**

*ba sâ.at i šiš*, at 6 o'clock

## Badaχsānī.

## Madaglašti.

(5) **Before (time).**

*pēš az āmadan i ū*, before  
he came

*pēš i āmadan i ū*, before he  
came

*pēš i āftau*, before sunrise

(6) **Before (place).** See (11), "In front (of)."(7) **Behind.** See (2), "After."(8) **Down, downwards.**

*ai ser i kūh ser i azi šidīm*,  
we started down from the  
top of the hill

*ai koh poiyan āmad, yā  
bālā raft?* did he come  
down the hill or did he  
go up?

*rahaš kalapā as*, the road to  
(or from) it is downhill

*kalapā raftan*, to go down-  
hill

*ai koh poi.ān āmadan*, to  
come down the hill

(9) **For.**

*do ta beroi χedat bigīrī*, take  
two for yourself

*dü ta bigīr ba χüdat*, take  
to for (to?) yourself

(10) **From, from among, of.**

*ai pār sāl tā ālē*, from last  
year up till now

*ai pārīna tā ālē*, ditto

*ai īna do ta bigīrī*, take two  
of these

*ai īna dü tā bigīr*, ditto

(11) **In front (of).**

*šumā pēš birawīn*, you go  
in front

*šumā pēš birawīd*, ditto

*pēš i ō raftam*, I went in  
front of him

*pēš i ō raftam*, ditto

*dar i χāna īstāda as*, he is  
standing in front of the  
house

*dar i derwāza šīšta būd*, he  
was sitting in front of  
the door of the house

## Badaχšānī.

## Madaglaštī.

*mā raftīmda dar i derwāza,*  
we went to the front of  
the door  
*der i χāna,* in front of the  
house

## (12) In, inside, into.

*der šahr i Faizābād ūna*  
*dīdam,* I saw him in the  
town of F.

*ba χāna raftam ; ba χāna*  
*i χidaš na būd,* I went  
into my (or the) house ;  
he was not in his house

*der Drōš,* in Drosh  
*der bāγ šīšta būd,* he was  
sitting in the garden

*ba χāna raftam,* I went into  
the house

*da χānē i χidaš na būd,* he  
was not in his house

*derūn i χāna,* inside, into,  
the house

*da derūn i sanāj gerdānd,*  
he put (them) into the  
skin-bag

*rišta i daraχt, ki derūn i*  
*zamīn ast,* the root of the  
tree (is that) which is in  
(under) the ground

*ba tai i sandūq mānda*  
*būdam,* I had put (them)  
inside the box, in the box  
*tai i jēp,* in the pocket

*tai i sandūq } mānda }*  
*derūn i sandūq } būdam }* do.

*da jīb i man būt,* it was in  
my pocket

*derūn i jīb bibīn,* look in  
the pocket

*au ba dēg birēz,* pour water  
into the pot

*au.a da dīg bidōz,* pour the  
water into the pot

## (13) Near, near to.

*χāna i ō ba χāna i man*  
*nazdīk ast,* his house is  
near mine

*nazdīk, qarīb*

## Badaχsānī.

## Madaglašti.

## (14) Of, belonging to.

*bača i amuk*, uncle's child,    *bača i amūk*, ditto  
child of uncle

*ai χidam*, belonging to me

*ai χidam*, ditto

*inā ai kī an? inā ai man*,  
Whose are these? They  
are mine

*māl i man as*, it is mine

*māl i man ast*, ditto

"of" = from among.    See (10), "From."

## (15) On, on to, upon, over.

*rū i mēz* } *biguzārīn*, put  
*ser i mēz* } (it) on the table

*da ser i mēz bimān*, ditto

*bālā i bāng* }  
*pušt i bāng* } on the roof

*da bālā i bōm raftam*, I  
went on to the roof

*bālā i čūb*, over (?) the stick

*gyāštamaš* } *der zamīn*, I put  
*māndamaš* } it on the ground

## (16) Outside.

*bērūn īstāda būd*, he was  
standing outside

## (17) Round, round about.

*daur i χāna*, round the  
house

*daur i daraχt*, *daur i χāna*,  
round the tree, round the

*daur ma daur*, all round,  
round about

house

## (18) Since.    See (10), "From."

## (19) To.

*ba mā bitī*, give (it) to me

*bēiman* } *bidē*, give (it) to  
*mārā* } me

(20) To (after Verbs of Motion) appears to be *ba* in both  
dialects, as in O.C.P.

*ba kudām taraf mērawī?*,  
in what direction are you  
going?

BadaĶšānī.

Madaglaštī.

but in M. *da*, which seems generally to bear the sense of *in* or *on*, sometimes appears to replace *ba*.

## (21) To (a person).

*yak nafer firistād pēš i*  
*Mādaubīd*, he sent a man  
 to M.

## (22) Till, up to, for (of time).

<i>tā dīna rūz</i> , up till yesterday	<i>tā dīna</i> , ditto
<i>tā sī sāl</i> , for 30 years	<i>tā sī sāl</i> , ditto

## (23) Under, beneath.

<i>zēr i kursī</i> , under the chair	<i>tai i kursī</i> , ditto
	<i>tai i pā</i> , under foot

## (24) Up, upwards.

<i>rū ba bālā</i> (he went) up-wards	<i>ser a bālā raft</i> , he went upwards
--------------------------------------	--

**39. The Nature of the B. and M. Vocabularies.**

(a) It has already been stated that the bulk of the words in both dialects are pure Persian, and a glance at the Vocabularies which follow will make this obvious. Many of the words have, however, become obsolete in the language as it is now spoken in Persia, but some of them have survived in everyday use in Hindūstānī. Where this is the case it is difficult to determine whether B. and M. have inherited them along with the other words they possess which are still current in the Standard Persian speech of the present day, or whether they have acquired them by borrowing from Hindūstānī and Pashtū.

The following may be cited as examples :

B.M. *aurat* (P.Ar. and H. 'aurat)

B. *čimča* M. *čamča* (Mn.P., H. *čamča*)

B. *kertà* M. *kirta* (Mn.P. *kurta*, H. *kurtā*)

B.  $\chi^{\hat{a}}ma\chi^{\hat{a}}$  (Mn.P.  $\chi^{\hat{v}}\bar{a}hma\chi^{\hat{v}}\bar{a}h$  in constant use in Afγ.)

B. *mōza* (Mn.P. *mūza*, H. *mōza*)

B. *nāšpōtī* (Mn.P., H. *nāšpātī*)

B. *qalwa* (Mn.P. *qulba* = plough (Steingass); Afγ. *qulba* = yoke of oxen)

B.M. *rikābī* (Mn.P., H. *rikābī*)

(b) The following are probably **direct borrowings from the Indian side**:

M. *kōt* (Engl. through Hindūstānī; also known in Persia)

M. *latta* (Panjābī *latṭhā*)

B. *mānja* M. *manja* (H. *mānjhā*; Panjābī *manjā*)

M. *tāmba* (H. *tāmba*; P. *tāmbā*)

B. *wāskat* (Engl. through Hindūstānī)

Perhaps also *kitta-sag*, cf. Hindūstānī *kuttā*)

(c) **Direct borrowings from Pashtū** (Afγ.) appear to be scarce:

As above, B. *qalwa* has possibly been drawn from Pashtū.

B. *gādīk* may perhaps be resolved into *gād* + *īk*, in which case it may be derived from Afγ. *gad*, sheep.

M. *tīt* may be identical with Afγ. *tīt*, low, short, stooping down.

M. *tsāder* is identical with the Afγ. form. M. *tsader* may be a mis-writing, otherwise it may be a borrowing of H. and Panjābī *čaddar* under Afγ. influence.

B. *jauwārī*, M. *juwārī* are probably derived from Afγ. *jawār*, but there is also H. and P. *ju.ār*.

(d) **Borrowings from or through Kowār** are naturally fairly numerous:

B. *āsaqāl*, M. *asaqāl*, a minor district official, is a title used in the Chitral administration "*āsaqāl*" ("aksakāl" O'Brien). I believe that it is a Turki word meaning "White Beard" (see J.R.G.S., vol. 1, No. 6, Dec. 1917, p. 411, where it is spelt "*aksakāl*").

B. *kāk*, dry, cf. Kowār *kāk*, dried up.

B. *pārčam*, Ko. *pārčam*, *parčām*.

B. *šālī*, M. *šālī*, Ko. *šālī*.

M. *arqa*, Ko. *arqa*.

M. *tōnq*, cf. Ko. *tōng*.

M. *pākūl*, Ko. *pakōl*.

M. *pūč*, Ko. *pūč*.

(e) After discounting all the manifestly Persian words which constitute the bulk of these vocabularies, and, again, those which can be traced to Kowār, Hindūstānī, or Pashtū, there remain a score or two of words whose origin is obscure to me and to which I can suggest no parallels. They may be regarded as contributing to furnish a *raison d'être* for this article.

(f) There is no reason to suspect borrowings from geographically remote **dialects of Modern Persian**; where coincidence of form occurs it only argues a greater extension at some period of the word or form than one would have deduced from its isolated occurrence in a single dialect. The following points may be mentioned :

The identity of the vowel of the past base of B. *paχtan* and Gabrī *paχ-ōdmūn*, to cook, in contrast to the *u* generally found in Mn.P. and O.C.P. *puχtan* is of interest.

Again, M. *tambān*, trousers, appears to be the same word as the Gabrī *timbūn*, under-trousers, drawers. There is also H. and P. *tambā*, loose pantaloons.

B.M. *paitauwa* is identical with Bakhtiārī *paitauwa*, putties; the ordinary Persian is *pāpīč*.

B. has *būr*, grey, Bχ. *būr* = chestnut (of a horse).

B. *pas i pā* is duplicated in Bakhtiārī poetry.

B. uses *fan* and Bχ. *fand* = fraud, deceit. *Fand* is given in Steingass's Persian dictionary, but I do not remember hearing it in O.C.P.

Identical with B., *bāng* is Kurdī, *bāng*, roof.

- (g) Both B. and M. differ from most dialects of Mn.P. in presenting few examples of Metathesis. I have *mijâz* for *mizāj* and *juryât* might represent the Turkish word, which I am unable to authenticate, but which is, I think, *juγūrt*.

## PARADIGMS

N.B.—See note to § 38.

## 40.

## PERSONAL PRONOUNS

Badaχsānī.			Madaglašti.		
			1st Sg.		
Nom.	<i>man</i>	I	Nom.	<i>man, ma</i>	I
Acc.	<i>marā</i>	me	Acc.	<i>marā</i>	me
Gen.	<sup>1</sup> <i>i mā</i> } <i>i man</i> }	{ of me my	Gen.	<i>i man</i>	of me, my
Dat.	<sup>1</sup> <i>ba mā</i> } <sup>1</sup> <i>ba mā</i> }	to me	Dat.	<i>bē<sup>i</sup> man</i> } <sup>1</sup> <i>bē<sup>i</sup> mā</i> }	to me
			1st Pl.		
N.	<i>mā, mā.ā</i> (double plur.)		N.	<i>mā, mā</i>	we
A.	<i>mārā</i>		A.	<i>mārā</i>	us
D.	<i>ba mā</i>				to us
			2nd Sg.		
N.	<i>tū, to</i>		N.	<i>tū, (tā)</i>	thou
A.	<i>tura</i>		A.	<i>turā</i>	thee
G.	<i>i tā</i>				of thee, thine
D.	<i>ba tū, tera</i>		D.	<i>bē i tū</i>	to thee
			2nd Pl.		
N.	<i>šumā, šumāhā</i> (double plur.)		N.	<i>šumā</i>	you
A.	<i>šumā ra</i>		A.	<i>šumā rā</i>	you
G.	<i>i šumā</i>		G.		of you, yours
D.			D.	<i>bē i šumā</i> } <i>ba i šumā</i> }	to you

<sup>1</sup> Perhaps plural forms used with sense of singular.

## 3rd Sg.

BadaĶšānī.		Madaglaštī.	
N.	<i>ū</i> , ( <i>ūn</i> ?)	N.	<i>ō</i> , <i>ū</i> he, she, it
A.	<i>ōrā̃</i> , <i>ōra</i> ; <i>ūna</i>	A.	<i>ōrā̃</i> him, her, it
G.	<i>i ū</i> , <i>i ō</i>	G.	<i>i ō</i> , <i>i ū</i> his, hers, its
D.	<i>ba ū</i>	D.	<i>ba ū</i> to him, etc.

## 3rd Pl.

N.	<i>ānhā̃</i> , <i>ūnā̃</i>	N.	<i>ūnhā̃</i> they
A.		A.	<i>ūnhā̃ rā̃</i> them

*Note.*—*īšān* and *ūšān* are not found.

## ENCLITIC PERSONAL PRONOUNS

1st.	Sg.	-um	Pl.	-mūn	Sg.	-um	Pl.	-mōn
2nd.		-at		-tūn		-at		-tōn
3rd.		-aš		-(i)šōn, -šūn		<sup>1</sup> -aš		-šōn, -šūn

## 41. DEMONSTRATIVE ADJECTIVES AND PRONOUNS

<b>This</b>	N.	<i>ī</i>	Pl.	<i>īna</i>	N.	<i>ī</i>
	A.	<i>īrā̃</i> ,			A.	<i>īrā̃</i>
<b>That</b>	N.	<i>ū</i>			N.	<i>ū</i> , <i>ō</i>
	A.	<i>ōrā̃</i> , <i>ūna</i>			A.	<i>ōrā̃</i>
<b>This same</b> (pro. and adj.)	N.	}	(h)amī <sup>2</sup>	N.	}	hamīn
	A.			A.		
<b>That same</b> (pro. and adj.)	N.	}	(h)amū <sup>2</sup>	N.	}	hamūn
	A.			A.		

<sup>1</sup> I have -as for -aš twice in my M. notes, and in one instance I appear to have confirmed it. BĶ. has -as and -sūn regularly for -aš and -šūn, but in M. it is at best only an occasional lapse probably due to careless speech.

<sup>2</sup> Probably also in pronominal sense (h)amīn and (h)amūn as in *hamīna*, *hamūna dīdum*, where the *n* probably pertains to the pronoun. See § 33b.

**42. REFLEXIVE PRONOUN**

<b>Myself</b>	<i>χidam, χüdīm,<sup>1</sup> χidīm<sup>1</sup></i>	<i>χüdam</i>
<b>Thyself</b>	<i>χedat</i>	
<b>Himself</b>	<i>χidaš</i>	

**43. INTERROGATIVE ADJECTIVES AND PRONOUNS**

<b>Which man?</b> (adj.)	<i>kudām</i> <i>kudām</i> }	<i>šaχs?</i>	<i>kudām šaχs?</i>
<b>Which of them?</b> (pro.)	<i>kudām-šūn?</i>		<i>kudām-šūn?</i>
<b>What?</b> (pro.)	<i>čī? čè?</i>		<i>čī? čè?</i>
<b>Who?</b>	<i>kī?</i>		<i>kī?</i>

**44. VERBS**

	<i>Badaχšānī.</i>	<i>Madaglašti.</i>
(a)	<b>*Būdan, to be</b>	

*būd- : (h)ast-***Present**

Sg. 1.	<i>(h)astum</i>	Pl. 1.	<i>(h)astīm</i>	Sg. 1.
2.	<i>(h)astī</i>	2.	<i>(h)astīn</i>	2.
3.	<i>as(t)</i>	3.	<i>(h)astan(d)</i>	3. <i>ast</i>

**Preterite Indicative**

Sg. 1.	<i>būdam</i>	Pl. 1.	<i>būdīm</i>	Sg. 1.	<i>būdam</i>	Pl.	<i>būdīm</i>
2.	<i>būdī</i>	2.	<i>būdīn (-īt)</i>	2.	<i>būdī</i>		<i>būdīt</i>
3.	<i>būd (būt)</i>	3.	<i>būdan</i>	3.	<i>būt</i>		<i>būdan</i>

**Subjunctive**

Sg. 1.	<i>bāšam</i>	Pl.	<i>bāšīm</i>	Sg. 1.	<i>bāšam</i>
2.	<i>bāšī</i>		<i>bāšīn</i>	2.	
3.	<i>bāša</i>		<i>bāšan</i>	3.	

**Imperative**

Sg. 2.	<i>bāš!</i>	Neg.	<i>na bāš!</i>	Sg. 2.	<i>bāš!</i>	Neg.	<i>na bāš!</i>
--------	-------------	------	----------------	--------	-------------	------	----------------

<sup>1</sup> Probably plural forms. It was difficult to make sure that the plural was not being used where the singular was intended, or with the sense of the singular.

BadaĶšānī.

Madaglašti.

(b)

**Enclitic Verb**

(tang)-um, I am (in difficulties)

.. um	.. (astīm)	.. um	.. īm
.. (astī)	.. (astīn)	.. ī	.. īt
.. (ast, as)	.. (astand, astan)	.. (ast)	.. an(d)

**45.****\*šudan, to become**

B. šud-, šüd-, šid- : šaw-

M. šīd-, šūd- } : šaw-  
šīδ-, šuδ- }**Present Indicative**

mēšawam	mēšawīm	mīšawam	mīšawīm
mēšawī	mēšawīn	mīšawī	mīšawīt
mēšawa	mēšawan	mīšawa(d)	mīšawan

**Preterite Indicative**

Sg. 1. šudam	Pl. šudīm	Sg. 1. šīdam	Pl. šīdīm
2. šudī	šudīn	2. šīdī	šīdīt
3. šud (šut)	šudan	3. šīt	šīdan

**Imperfect**

Sg. 1. bišudam
2. bišudī
3. bišud

**Present Perfect**

Sg. 1. šuda am	Sg. 3. šud' as(t)
----------------	-------------------

**Pluperfect**

Sg. 1. šuda būdam	Sg. 1. šuda būdam
	2. šuda būdī

**Present Subjective**

Sg. 1. bišawam	Sg. 1. (rawān) šawum
	3. bišawa(d)

**Present Perfect Subjective**

Sg. 3. šuda bāša(d)
---------------------

**Imperative.**

Sg. 2. -šu !	Pl. -šawīn !	Sg. 2. še !	Pl. šewīt !
--------------	--------------	-------------	-------------

Badaχšānī.

Madaglaštī.

46.

\*kadan, \*kerdan, to do

$\left. \begin{array}{l} kad- \\ ka\delta- \\ kerd- \end{array} \right\}$	$:$	$\left\{ \begin{array}{l} kin- \\ kün- \\ ken-, kèn- \end{array} \right.$	$\left. \begin{array}{l} kad- \\ kerd- \end{array} \right\}$	$:$	$\left\{ \begin{array}{l} kün- \\ kin- \end{array} \right.$
---	-----	---	--	-----	---

## Present Indicative

Sg. 1. <i>mēkinam</i>	Pl. <i>mēkinīm</i>	Sg. 1. <i>mīkünām</i>	Pl. <i>mīkünīm</i>
2. <i>mēkinī</i>	<i>mēkinīn</i>	2. <i>mīkünē (-ī)</i>	<i>mīkünīt</i>
3. <i>mēkina</i>	<i>mēkinan</i>	3. <i>mīküna(d)</i>	<i>mīkünen</i> (-an)

## Preterite

Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>	Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>
(or <i>kaḍam</i> )			
2. <i>kadī</i>	<i>kadīn</i>	2. <i>kadī</i>	<i>kadīt</i>
3. <i>kad</i>	<i>kadan</i>	3. <i>kad (kat)</i>	<i>kadan</i>

## Imperfect

Sg. 1. <i>mēkadam</i> , etc.	Sg. 1. <i>mīkadam</i> , etc.
also <i>bikadam</i> , etc.	

## Present Perfect

Sg. 1. <i>kerda am</i>	Pl. <i>kerda īm</i>	Sg. 1. <i>kada am</i> (or
2. <i>kerda ī</i>	<i>kerda īn</i>	<i>kerda</i> )
3. <i>kerda as</i>	<i>kerda an</i>	3. <i>kad' as</i>

## Pluperfect

Sg. 1. <i>kerda būdam</i>	Pl. <i>kerda būdīm</i>	Sg. 1. <i>kada būdam</i>
2. <i>kerda būdī</i>	<i>kerda būdīn</i>	(or <i>kerda</i> )
3. <i>kerda būd</i>	<i>kerda būdan</i>	

## Present Subjective

Sg. 1. <i>bekenem</i>	Pl. <i>bekenīm</i>	Sg. 1. <i>bekinam</i> (same
2. <i>bekenī</i>	<i>bekenīn</i>	endings as
3. <i>bekena</i>	<i>bekenan</i>	indic.)

## Present Perfect Subjective

Sg. 1. <i>kerda bâšam</i>	Pl. <i>kerda bâšīm</i>	Sg. 1. <i>kada bâšam</i>
2. <i>kerda bâšī</i>	<i>kerda bâšīn</i>	2. <i>kada bâšī</i>
3. <i>kerda bâša</i>	<i>kerda bâšan</i>	

BadaĶšānī.

Madaglaštī.

## Imperative

Sg. 2. *bikeh!* *biko!* Pl. *bekenīn!* Sg. 2. *bikun!* Pl. *bikūnīt!*  
 Neg. *na ka!* *nakenīn!* Neg.  $\begin{cases} na kun! \\ ma kun! \end{cases}$   $\begin{cases} na kunīt! \\ makunīt! \end{cases}$

47.

\*dādan, to give

*dād-* : *tī-*, *t-**dād-* :  $\begin{cases} dī-, dē- \\ d-, dēh- \end{cases}$ 

## Present Indicative

Sg. 1. <i>mētēm</i>	Pl. <i>mētīm</i>	Sg. 1. <i>mīdum</i>	Pl. <i>mīdīm</i>
2. <i>mētī</i>	<i>mētīn</i>	2. <i>mīdī</i>	<i>mīdīt</i>
3. <i>mētī.a</i>	<i>mētī.an</i>	3. <i>mīdī<sup>h</sup>ad</i>	<i>mīdī.an</i>

(also *namītum* 1st sg. neg.)

## Preterite

Sg. 1. <i>dādam</i>	Pl. <i>dādīm</i>	Sg. 1. <i>dādam</i>	Pl. <i>dādīm</i>
		(-δ-)	
2. <i>dādī</i>	<i>dādīn</i>	2. <i>dādī</i>	<i>dādīt</i>
3. <i>dād</i>	<i>dādan</i>	3. <i>dāt</i>	<i>dādan</i>

## Present Perfect

Sg. 1. <i>dāda am</i>	Pl. <i>dāda īm</i>	Sg. 1. <i>dād' am</i>	Pl. <i>dād' īm</i>
2. <i>dāda ī</i>	<i>dāda īn</i>	2. <i>dād' ī</i>	<i>dād' īt</i>
3. <i>dāda as</i>	<i>dāda an</i>	3. <i>dād' ast</i>	<i>dād' an</i>

## Pluperfect

Sg. 1. *dāda būdam*, etc. Sg. 1. *dāda būdam*, etc.

## Present Subjective

Sg. 1. <i>bitēm</i>	Pl. <i>bitīm</i>	Sg. 1. <i>bidīm</i>	Pl. <i>bidīm</i>
2. <i>bitī</i>	<i>bitīn</i>	2. <i>bidī</i>	<i>bidīt</i>
3. <i>bitī.a</i>	<i>bitī.an</i>	3. $\begin{cases} bidē.ad \\ bidī.ad \end{cases}$	$\begin{cases} bidē.an \\ bidī.an \end{cases}$

## Imperative

Sg. 2. <i>bitī!</i>	Pl. $\begin{cases} bitīn! \\ bitēn! \end{cases}$	Sg. 2. $\begin{cases} bidī! \\ bidē! \end{cases}$	Pl. <i>bidīt!</i>
Neg. <i>na tī</i>	$\begin{cases} na tīn! \\ ma tīn! \end{cases}$	Neg. $\begin{cases} na dī! \\ ma dī! \end{cases}$	<i>na dīt!</i>

Badaχšānī.

Madaglašti.

**48.****\*guftan, to say***guft(t)- : gū-, gō-, g-**guft- : gō-, gū-, g-*

Present Indicative

Sg. 1. <i>mēgum</i>	Pl. <i>mēgīm</i>	Sg. 1. { <i>mīgum</i> <i>mīgo.am</i>	Pl. { <i>mīgīm</i> <i>mīgo.īm</i>
2. <i>mēgō.ē</i>	<i>mēgīn</i>	2. { <i>mīgū.ī</i> <i>mīgī</i>	{ <i>mīgū.īt</i> <i>mīgīt</i>
3. <i>mēgō.a</i>	<i>mēgo.an</i>	3. <i>mīgō.ad</i>	<i>mīgō.an</i>

Preterite

Sg. 1. <i>guftam</i>	Pl. <i>guftīm</i>	Sg. 1. <i>guftam</i>	Pl. <i>guftīm</i>
2. <i>guftī</i>	<i>guftīn</i>	2. <i>guftī</i>	<i>guftīt</i>
3. <i>guft(guf)</i>	<i>guftan</i>	3. <i>guft</i>	<i>guftan</i>

Imperfect

Sg. 3. <i>mēguft</i>	Sg. 3. <i>mīguft</i> •
----------------------	------------------------

Present Perfect

Sg. 1. ( <i>guft' am</i> ? etc.)	Sg. 1. <i>guft' am</i>
	3. <i>guft' ast</i>

Pluperfect

Sg. 1. ( <i>gufta būdam</i> ? etc.)	Sg. 1. <i>gufta būdam</i>
-------------------------------------	---------------------------

Imperative

Sg. 2. <i>bugū!</i>	Pl. <i>bugīn!</i>	Sg. 2. <i>bigō!</i>	Pl. <i>bigō.īt!</i>
Neg. <i>na gū!</i>	<i>na gīn!</i>	Neg. <i>na go!</i>	

**49.****\*raftan, to go***raft- : raw-, rau-*

Present Indicative

Sg. 1. <i>mērawum</i>	Pl. <i>mērawīm</i>	Sg. 1. <i>mīrawum</i>	Pl. <i>mīrawīm</i>
2. <i>mērawī (-ē)</i>	<i>mērawīn</i>	2. <i>mīrawī</i>	<i>mīrawīt</i>
3. <i>mērawa</i>	<i>mērawan</i>	3. <i>mīrawad</i>	<i>mīrawan</i>

Preterite

Sg. 1. <i>raftam</i>	Pl. <i>raftīm</i>	Sg. 1. <i>raftam</i>	Pl. <i>raftīm</i>
2. <i>raftē</i>	<i>raftīn</i>	2. <i>raftī</i>	<i>raftīt</i>
3. <i>raft(raf)</i>	<i>raftan</i>	3. <i>raft</i>	<i>raftan</i>

BadaĶšānī.

Madaglašti.

## Present Perfect

Sg. 3. *rafta ast*

## Pluperfect

Sg. 1. *rafta būdam*, etc. Sg. 1. *rafta būdam*, etc.

## Present Subjective

Sg. 1. *birawum*, *birau.um*,  
*birauwam*Sg. 2. *birawī*, etc.

## Imperative

Sg. 2. *birau!* Pl. *birawīn!* Sg. 2. *bīra*, *birau!* Pl. *birawīt!*  
Neg. *na rau!* *na rawīn!* Neg. *na ra!* *narawīt!*

50.

**\*āmadan**, to come*āmad-* : *oi(y)-*, *ā-*

## Present Indicative

Sg. 1. *mē.oiyam* Pl. *me.oi.īm* Sg. 1. *mī.oiyim* Pl. *mī.oiyīm*  
(-āyam)

2. <i>mē.oi.ī</i>	<i>me.oi.īn</i>	2. <i>mī.oiyī</i>	<i>mī.oiyīt</i>
3. <i>mē.oiya</i>	<i>me.oiyan</i>	3. <i>mī.oiyad</i>	<i>mī.oiyan</i>

## Preterite

Sg. 1. <i>āmadam</i>	Pl. <i>āmadīm</i>	Sg. 1. <i>āmadam</i>	Pl. <i>āmadīm</i>
2. <i>āmadī</i>	<i>āmadīn</i>	2. <i>āmadī</i>	<i>āmadīt</i>
3. <i>āmad</i>	<i>āmadan</i>	3. <i>āmad</i>	<i>āmadan</i>

## Pluperfect

Sg. 1. *āmada būdam*, etc. Sg. 1. *āmada būdam*, etc.

## Present Subjective

Sg. 1. *bi.oiyam*, etc. Sg. 1. *bi.oiyim*, etc.

## Imperative

Sg. 2. *bē.ā!* Pl. *bē.ā.īn!* Sg. 2. *bī.ā!* Pl. *bī.oi.īt!*  
Neg. *nēyā!*

## TEXTS

## SPECIMENS OF BADAΧŠĀNĪ

## I

This text was the result of an attempt to explain the parable of the Prodigal Son to my informant, and get him to give a version of it in Badaχšānī. He had, however, strong views as to what would naturally occur in such a family crisis; witness the intrusion of the cousin.

*Yak ādam dū bača dāšt. χatārīk bača ba pidar i χūdaš guft: "Ēi pider, īsa i brāder i kalān aloi.id biko; īsa i man ham aloi.id biko."*

*Birāder i χatārīk kalān a guft ki: "Īsa i tū bīsyār šuda as. Mā o šumā ai yak pider hastīm, birāber mēgīrīm."*

*Bača i amukaš āmad o guft ki: "Īsa i mārā χāmaχā bi mā bitē (or χāmaχā bitē'm) kī amuk i mā as."*

*(Guftan) "Sa<sup>ar</sup> bī.ā, waχt īsa i tera mētīm".*

*"Sa<sup>ar</sup> ham āmadīm ba mā na dādī. Mārā fan zadī. Čēra fan mēzanī? Haq i mā bitē."*

## II

This second version of the same parable represents an attempt to get my informant to render it sentence by sentence, but by this method I had myself first to make a probable rendering and then to try to get it altered or corrected. In these circumstances the result cannot be regarded as the free and natural expression of a Badaχšānī, though it is, I believe, fairly correct and intelligible.

*Yak ādamī dū bača dāšt. Bača i χatārīk ba pidar i χūdaš guft: "Ē pider, o haq i χidam ba man bitī." Ū waχt pideraš ba dū bača i χūdaš māl i χūdaš taqsīm kad.*

*Bād ai čand rūz ō bača i χatārīk māl i χidaš jam kad, ba yak mulk i dūr safar kad. Unjā māl χidaš ba*

*χušguzerânî*<sup>1</sup> *talaf kad*. *Waxtē kē hama's a talaf kerda būd da ū mulk qāti saxtīn uftā(d)*; *ī ham bisyār tang āmad*. *Raft pēš i yakī az merdumān i o mulk wa ba ū šerīk šūd*. *Ū merd ham urā ba jangal firistād ki χūk i χudaš rā bičerānad*.

*Dilaš χās(t) ki hamū χurāk biχerīm ki χūkā mēχeran, wa ba ō kasī čīzī na dād*. *Ba χudaš yak fikerī mēkad (or, fiker i χudaš a kad), ba χudaš guft ki: "der χāna i pider i mā čē qad nōker ki tanχā mēgīran hastand; wa nūn i ziyātī ham dāran wa mā ai gišnagi mēmemberam. Ālē mēχēzam, pēš i pider i χud mērawam wa mēgum: "Ē pider, ham ba χudā χilāfī kadam ham ba šumā, wa loi.iq nīstam ki piser i šumā χānda bāšam, ālē ai nōkerhā χidat yak tarah marā nigahdār."*

*Ō waχt χēst o raft pēš i pider i χūdaš*. *Ālē bisyār dūr būd, pider i χidaš ōra dīd, ba dalaš rā.am āmad, dau.id wa ūna ba bayal χidaš girift wa būsa kad*.

## SPECIMENS OF MADAGLAŠTĪ

## I

*Yak merdī būd, Daula Muhammad, raft ba kūh*. *Da kūh raft kat i yak nafar i dīger*. *Bād χirs ba ūnā pēčīdaš*. *Ki pēčīd, ūnā yak nafar gurēxt*. *χirs hamū Daula Muhammad a bār sâxt girē (girift) burd ba dīger jâ.a*. *Raft patik i ūna kand, dast a pā i ūna kand*. *"Ī zinda's" gufta*. *Ū χisī him marda kerda ast*.

*Bād raft o χirs ba sang ki šaχ bē.āram da bālā i bār kūnim*. *Bād ū ba šaχ mānd wa ī gurēxt*.

*Daula Muhammad rafta ba kūh čūčahā i palang ba kuh dīd*. *Čār čūča būd*. *Aqb ters kerda bergašt ba χāna*. *Da χāna āmad, sanāj girifta*. *Waxt i āftau nīmruz da hamū tarak rasīda, hamū čūčahā ra girifta da derūn i sanāj gerdānda as, ser i sanāj basta kerd, ba aqb gašt, nīm i rah āmad*.

<sup>1</sup> *χušguzerânî* = enjoying oneself without regard for consequences. It is hardly as strong as "riotous living".

*Palang* *χaber šīd, āmad. Āmad ba qīšlāq qarīb šīd. Ū ham ba qīšlāq rasīda az zīr i qīšlāq aqab gašt wāstē i čūčahā's. Āwurd tīt kerd da bām der pīš i Mītaržau i Drōš. Sagahā ba hamūn čūčahā ser dādand. Hēcī pīš na šīdan ai būvi zōrāwer.*

*Ba unhā Mītaržau īnām kerd, ham čūčahā Mītaržau ba Drōš burd.*

The narrator, Shīr Muḥammad, was a poor hand at telling a story, and it was difficult to obtain explanations from him. I am not clear about the meaning of parts of the first paragraph :

*kat* obviously means "along with", but I know nothing about the word.

*pēčīdaš. pēčīd* suggests "hugging", but the general sense seems to be "set upon". -*aš* probably for -*šān* and apparently ungrammatical.

*bār sāχt* glossed "carried".

*patik* glossed "eyelids", but I do not know the word.

*Palik* is the Kōwār for "eyelid".

*χisī* probably = *χudaš rā*.

*šaχ* glossed *taχt i sang*.

*būd. Aqb . . . MS. has bād aqb. Ba'd* would be more natural than this independent '*aqab*.

*tarak.* I do not know whether the word is ترک or طرق nor what it means. There is Bχ. *tarak* = crack, spilt, and here the meaning might possibly be a "cleft" in the rocks.

*az zīr . . . čūčahā's.* There seems to be some confusion. Presumably it went back because it could not find its cubs. Otherwise omit *aqab*. "It went about on the lower side of the village (looking) for its young."

## II

*Yak mard būd, Dīlarām nom dāšt. Āšīq šīd, guft ki :*

*Būlbūl ba bāyo raft,  
Nazar ber nihālo kat.*

*Āhī kašīd, qāmat i Lēlī xīyālo kad.  
Dīlarām dīlberī, Sangil tu kāfirī.*

5. *Dil 'amrā'te mīberī  
xūd yār i mā šawī(t).  
Dāro madī, tabīb,  
Mā dārīm dard i hišq  
Mā bēh namīšawīm,*
10. *Tu badnām mīšavī.  
Dīlarām dīlberī, Sangil tu kāfirī.  
Āmad nimāz i šām  
Nē-āmad nigār i man  
Yak dīda pā.as dāštam*
15. *xāb i man harāmo šīd.  
Dīlarām dīlberī, Sangil tu kāfirī.  
Dil hamrā'te mīberī  
xūd yār i mā šawīt.  
Malahim ba kūh, ū dašt ū bīyābān γarībo nīst.*
20. *Herjā birasīt, xaima zad o bārigā girift (o) hīc  
γarībo nīst  
Dīlarām dīlberī, Sangil tū kāfirī.*

This was the only piece of verse which Shīr Muḥammad could produce, and his knowledge of it seemed very uncertain. I suppose it to be a garbled form of some popular Persian love-song, and not native to Madaglasht nor even probably to Badakhshān.

The o's and ū's recurring throughout are presumably metrical expedients. They were pronounced as if they were part of the preceding word.

- l. 4. *sangil* presumably = *Sang-dil*.  
l. 14. *pā.as* presumably = *pās* of *pās-bān*.  
l. 19. *Malahim* probably for *malā.im*.  
*γarīb* here and in l. 20 perhaps means "out of place".  
l. 20. Is *Dīlarām* or *Sangdil* the subject?  
*Birasīt* probably *birasīd* = *mīrasīd* 3rd sing. imperf.

## TRANSLATION OF SPECIMENS

## B. I

A man had two sons. The younger son said to his father: "O father, divide off my elder brother's share (of the inheritance), and divide off my share likewise" . . .

The younger brother said to the elder: "Your share has been made too big. You and I are of one father, and we (should) share alike."

The son of his uncle came and said: "You must give me my share, for your father is my uncle." (They said): "Come to-morrow morning and then we shall give you your share" . . .

"I came in the morning" (said the cousin) "but you gave me nothing. You have fooled me. Why do you fool me? Give me my rights."



## B. II

A certain man had two sons. The younger said to his father: "O father, give me that which is due to me." Thereupon the father divided his property up between his sons. Some days later the younger son gathered his belongings together and journeyed off to a distant country. There he wasted his substance in riotous living. When he had dissipated the whole of it a severe famine fell on that country and he got into great straits. He went to one of the men of that country and entered into partnership with him, and the man sent him out into the desert to feed his swine, and he was glad to eat the same food that the swine ate, and no one gave him anything.

Then he thought within himself, and said to himself: "How many servants are there in my father's house who receive pay and have more than enough of bread, while I am dying of hunger. Now I will arise and go to my father and say: 'O father, I have sinned against God and against you and I am not worthy to be called your

son, now support me in any fashion as one of your servants.'"

Then he arose and went to his father. Now when he was a long way off his father saw him, and pity came into his heart and he ran and caught him in his arms and kissed him.

### M. I

There was a man (by name) Daula Muhammad, and he went to a mountain. He went to the mountain along with another man. Afterwards a bear attacked them. When it attacked them one of the two men escaped. The bear took up the man Daula Muhammad (on its back) and carried him off to another place. Then it proceeded to paw his eyelids and his arms and legs. "He is alive," it said. But Daula Muhammad pretended to be dead.

Then the bear went to a cliff (saying), "I will bring a slab of stone and put it on him (*or* put him on it)." Then while the bear was occupied with the stone the man made his escape.

(Another time) Daula Muhammad went to the mountain and saw a leopard's cubs. There were four cubs. Then he took fright and went back to his house. He came to his house and took a skin-bag (for carrying grain in), and at midday, having returned the same way (?), he caught the cubs and turned them into the bag. Then he tied up the mouth of the bag and turned back.

He had gone half way home when the leopard found out (that its cubs were missing) and came (after him). It came up to near the village. Daula Muhammad, however, had reached the village and (the leopard) went back from below the village (looking) for its cubs.

Daula Muhammad brought them and put them down on the roof in the presence of the Mehtarzhau of Drosh. They set the dogs at the cubs, but they refused to go forward because of the powerful odour.

The Mehtarzhau gave Daula Muhammad a present and took the cubs away to Drosh.

## M. II

There was a man, Dilarām by name, who fell in love and said :

The Bulbul went into the garden,  
 She looked at the trees.  
 He sighed and thought of the form of (his) Lēlī.  
 Dilarām you are a lover, Stony-Heart you are an infidel.  
 You carry off my heart with you ;  
 Be you my lover.  
 Give no medicine, Physician,  
 I suffer from the pain of love.  
 I will not get better, and you will be discredited.  
 Dilarām you are a lover, Stony-Heart you are an infidel.  
 Evening prayer-time came,  
 My lover came not.  
 I kept one eye on the look out.  
 Sleep became unlawful to me.  
 Dilarām you are a lover, Stony-Heart you are an infidel.  
 You carry away my heart with you.  
 Be you my lover.  
 Curses (?) on the mountains and the plains and deserts  
     are no strange thing.  
 Wherever she came she pitched her tent and made her  
     place of audience (*or* her camping-ground),  
 (And) it is no strange thing.  
 Dilarām you are a lover, Stony-heart you are an infidel.

## BADAĶŠĀNĪ AND MADAGLAŠTĪ VOCABULARIES

*Order of arrangement :*

Vowels :	$\bar{a}$ , $\hat{a}$	Liquids	$l$
	$a$ , $e$		$m$
	$\bar{e}$		$n$
	$\bar{i}$		$r$
	$i$	“ Aspirate ”	$h$
	$\bar{o}$		
	$\bar{u}$		
Diphthongs :	$ai$	<i>Note.</i> —Within the several sections indicated above the order is alphabetical, with the following modification to embrace non-alphabetic symbols :—	
	$au$		
	$oi$		
Gutturals : Explosives	$q$		
	$k$		
	$g$		
	Spirants		
	$\chi$	(1) Marked and unmarked vowels are treated as the same.	
	$\gamma$		
Palatals :	$\check{c}$		
	$j$		
	$y$	(2) Other things being equal, an unmarked consonant precedes one bearing a diacritical sign.	
Dentals :	$t$		
	$d$		
Labials : Explosives	$p$		
	$b$		
	Spirants		
	$f$	(3) $b$ is followed by $\check{c}$	
	$w$ , $v$	$d$	$\delta$
Sibilants :	$s$	$g$	$\gamma$
	$\check{s}$	$k$	$\chi$
	$z$	$s$	$\check{s}$
	$\check{z}$	$z$	$\check{z}$

## BADAĶŠĀNĪ VOCABULARY

$\bar{a}$ , $\hat{a}$	$\hat{a}l\bar{e}$ , now ; $ham\bar{i}$ $\hat{a}l\bar{e}$ , this very moment
$\hat{a}b$ ; $j\bar{u}$ $i$ $\hat{a}b$ , water-channel, v. $au$	$\hat{a}mad-$ : $oi(y)-$ , $\hat{a}(y)-$ , to come
$\bar{a}ber\bar{u}$ , $-\hat{a}$ , eyebrow	$\hat{a}runj$ , elbow
$\hat{a}dam$ , man	$\hat{a}saq\hat{a}l$ , headman, minor official
$\hat{a}ft-$ : ? to obtain, find ;	$\hat{a}si.\hat{a}b$ , $osi.\hat{a}b$ , mill
$\check{s}ur\bar{i}dam$ $\hat{a}ftama\check{s}$ , I searched	$\hat{a}sm\hat{a}n$ , sky
for and found it	$\check{a}sp$ , horse (common) ; $ner$ $\check{a}sp$ , stallion
$\bar{a}ftauras$ , morning	$\hat{a}sta$ $\hat{a}sta$ , slowly
$\bar{a}l\bar{a}\check{c}ab\hat{a}f$ , ? $ust\hat{a}$ $\bar{a}l\bar{a}\check{c}ab\hat{a}f$ , master weaver	$\hat{a}st\bar{i}n$ , sleeve

*âtiš*, fire

*âwurd-* : *âr-*, to bring

**a**

*abdah*, seventeenth

*aftâd*, seventy

*ahmaq*, stupid

*aka* (*aqā* ?), "*arbāb*," master

*aχ*, ice; *au<sup>w</sup>aχ bast*, the water froze

*aχīr ferdâ*, the day after the day after to-morrow

*alaushâ*, jaw

*aloi.id*, separate, apart; *aloi.id k.*, to separate, divide off

*ama*, paternal aunt; *bača i ama*, cousin

*ambūr*, pincers

*amī*, *hamī*, pron. and adj. this same, this very (one); *kī būd ke hamīna zadī* ? Who was this person whom you beat ? *Kī būd ke hamīna ba šumâ gufta būd* ? Who was it had told you this ?

*amu*, *hamū*, pron. and adj. that same, that very (one), that; *amū asp a mēχāham*, I want that horse; *amūna dīdam*, I saw him

*amuk*, paternal uncle; *bača i amuk*, cousin

*anâr*, pomegranate

*angišt* (*ü*), charcoal

*angüšt*, finger after, behind him

*aqab*, *aqib*, behind (adv.); *ba aqab*, *i ō*, after, behind, him.

*aqel*, intelligence, sense; *bā aqel*, intelligent; *bē aqel*, stupid

*arbâp*, headman; *qüşlāqī arbâp*, village headman

*arra*, saw

*arzan*, a kind of grain, millet (?)

*as*, v. *ast*

*asli*, original; *asli watan i tā az kišâ'st* ? Where is your original home ? Where do you hail from ?

*asp* v. *āsp*

*ast-*, pres. base of v. to be

*as*, *ast*, is

*astai* ? how ? in what manner ?

*astai az Faizābād āmada ē* ?

How have you come from F. ?

*astai basta ī* ? How

have you shut (it) ?

*-aš*, his, her, its; him, her, it

*aštâd*, eighty

*az*, v. *ai*

*azī*, down, downwards (?); *ser*

*i azī* = downwards

*aždah*, eighteen

**ē**

*ēla*, loose; *ēla k.*, to loosen, let go, open, undo; *ēla š.*, to become open, etc.

*ēzâr*, trousers, pyjamas

*ēzum*, firewood

## ī

ī, adj., this  
 imrūz, v. imrūz  
 injā, here  
 irā, pron. (acc.) this  
 isa, share, portion, share of inheritance  
 istād- : ēs(t)-, to stand, stay ;  
 m'ēstē ya mērawē? will you stay or will you go away?  
 qarār bē.es = stand still

## i

i (izāfa), of, connective between noun and adj.

imrūz, to-day  
 imsāl, this year  
 istād-, v. īstād-

## ō

o, and ; mā o šumā, you and I ;  
 āmad o guft, he came and said

ō, v. ū

ōrā, pron. (acc.) him, that (one)  
 osi.āb, v. āsi.āb

## ū

uft-, v. pert-uft-  
 ustā, craftsman  
 ustuyān, bone

ū (ō), ūn, pron. he, she, it ;  
 adj. that ; pl. ūnā, pron. they

## ai

ai, az, from, of, belonging to ;  
 hamī asp az xidīm ast, this horse is ours, this is our horse  
 ain i čašm, pupil of the eye

## au

a.ū, water ; a.ū i garm, warm water ;  
 a.ū i jūš, boiling water

aur, cloud

aurat, -hā, woman

## oi

oi.īn, iron

oi.īnda, coming, future ; sāl i oi.īnda, next year

oi.īnger, blacksmith ; ustā i oi.īnger, master blacksmith

## q

qaimāx, cream

qālīn, "gilīm," woven rug

qalwā, plough ; qalwā k., to plough ; ī zamīn a qalwā ka, plough this land !

qarār, fixed, steady ; hamūnjā qarār bē.es, stand still there

qarīb, near

qišlāq, qušlāq, village, settlement ; qišlāqī arbāp, village headman

quwat, strength

## k

kābūt, blue

kad-, v. kerd-

kāh, straw

kai? when?

kāk, (1) kāk i pā, leg above ankle ; (2) dry

kalān kalān, big, great

kalapā, sloping down, downhill

kalau.ūr, sights of a gun

- kalb*, steep  
*kam*, little, small (in quantity)  
*kamer*, cliff  
*kamter*, less  
*kand-* : *kan-*, to dig  
*kandâq*, stock of a gun  
*kâr*, *kâr*, business, work, act  
*kârd*, knife  
*kašîd-* : *kaš-*, to draw, pull  
*kâšt-* : *kâr-*, to sow  
*kauk*, "chikor," red-legged hill  
     partridge  
*kaulēs*, ladle  
*kauš*, shoes  
*kè*, *ki*, *ke*, (1) conj. (corresponding in use to O.C.P. *kih*), that, so that, in order that, etc.; *man fârîdam ke hamî kâr a bekenem*, I wanted to do just this thing (this is just the very thing I wanted to do). (2) quasi rel. pron., who, whom, that; *hamû šaxs ast kè dîna rûz âmada bûd*, it is the same man who came yesterday; *hamû šaxs ast kè ôrâ dîna rûz zadam*, it is the same man whom I beat yesterday  
*kerd-*, *kad-* : *kin-*, *kün-*, *ken-*,  
     *kèn-*, to do  
*kèrra* : *kèrra i asp*, foal  
*kerta*, shirt  
*kerwâs*, cotton  
*ki*, v. *kè*  
*kî* ? who ? *hamî asp az kî*
- xerîdî* ? from whom did you buy this horse ?  
*kišâ* ? where ? *ai (az) kišâ* ? whence ?  
*kîšt*, *küšt*, sowing, cultivation ;  
*kišta zâr*, cultivated ground ;  
*kišta zâr k.*, to cultivate  
*kittasag*, shepherd's dog  
*kô<sup>u</sup>*, *kû*, mountain  
*kôt*, coat  
*kūčük*, puppy  
*kudâm* ? *kuđâm* ? adj. or pron., which ? which one ? *kuđâm šaxs bûd ki ba šumâ guft* ?  
*kuluχ*, thick, stout  
*kûm*, pillow ; *kûm i kûrpa*,  
*kûm i lēf*, pillow and quilt(?);  
*i*, probably for *o* = and  
*kündâ*, log, trunk of a tree  
*kûrpâ*, quilt  
*kursî*, chair  
*kurûr*, crore  
*kûtâ*, short
- g**
- gadîk*, ewe  
*ganda*, bad ; *âdam i ganda*,  
     a bad man  
*gandam*, wheat  
*gardan*, neck  
*gašt-* : *gerd-*, to go about ;  
*časpân gašta bē.â*, come back quickly  
*gau* (*gâv*), cow, pl. *gauwân*  
     (cattle); *mâda gau*, cow ;  
*berza gau*, bull ; *gau râ*  
*jûšîd*, she milked the cow

*germ, garm, hot*  
*germī, heat*  
*gīlām, knotted carpet*  
*gīr : ba gīraš k., to catch it*  
*or him ; gīr na ka, don't*  
*delay (?)*  
*girēwān, collar of coat*  
*girift- : gīr, to seize ; दौरاš*  
*giriftand, they surrounded*  
*him (or it) ; jilāv girift, v.*  
*jilāv*  
*gišna, hungry*  
*gōsāla, calf*  
*guft- : go-, (g-), to speak, say,*  
*tell*  
*gül, flower ; gül i gulāb, rose ;*  
*gül i sūrī, rose*  
*guldār, embroidered*  
*gulū, throat*  
*gurēxt- : gurēz-, to run away*  
*gūsfaṇd, sheep ; mādagūsfaṇd,*  
*ewe ; ner gūsfaṇd, ram*  
*gūš, -ā, ear*  
*gušāt, loose*  
*gūšt, flesh, meat*  
*guzašt- : guzār-, v.i. to pass by ;*  
*v.t. to leave put down*

## X

*χāb, sleep ; χāb k., to sleep*  
*χaber, news, information*  
*χaima, tent*  
*χākisterī, grey*  
*χāla, maternal aunt ; bača i*  
*χāla, cousin*  
*χālī, empty*

*χāmaχā, willy-nilly ; χāmaχā*  
*ba ma bitī, you must give it*  
*to me ; man ferdā χāmaχā*  
*mērawum, I will certainly*  
*go to-morrow, I shall have*  
*to go to-morrow*  
*χāna, house*  
*χānd- : χān-, to sing, read*  
*χandīd- : χand-, to laugh*  
*χanjer, dagger*  
*χarāv, thin (of animals, etc.),*  
*in poor condition*  
*χāst- : χō(y)-, χā-, χāh-, to wish,*  
*want ; man χāstam ki hamī*  
*kāra bekenem, I wanted to*  
*do this ; sē ta gūsfaṇd mē-*  
*χāham, I want three sheep*  
*χasta, tired*  
*χau, cf. χāb ; raχt i χau, bed-*  
*clothes*  
*χauwānd- : χauwān-, to make*  
*lie down*  
*χerīd- : χer-, to buy*  
*χert, χurt, a weight (?)*  
*χēst- : χēz-, to rise, stand up*  
*χetārīk, χetārīk, (χertārīk ?),*  
*small, little*  
*χō.er, -ā (-ān ?), sister ; bača i*  
*χō.er, sister's child*  
*χō.erzāda, sister's child*  
*χūb, good*  
*χūd, χīd, self ; χūdam, my-*  
*self ; χūdat, thyself ; etc.*  
*χūk, pig*  
*χūn, blood*  
*χunak, cold*

*χürd-* : *χür-*, to eat  
*χuftan*, early night, bedtime

## γ

*γalla*, grain  
*γau.omū*, kind of grain (?)  
*γaus*, thick (as of a stick)  
*γenān*, colt  
*γerīb*, strange

## č

*čābuk*, quickly, swiftly  
*čādēr*, *čādīr*, sheet, veil, head-cloth  
*čakman*, cloak, "choga"  
*čand* ? how many ? how much ?  
*čand*, (1) so, *čand kalān būd kē burdan na tonistam*, it was so big I could not carry it away ; (2) a certain number of, some ; *bād ai čand rūz*, after some days  
*čapdar*, *čabdar*, window  
*čāqū*, small knife  
*čār*, four ; *čār cār bigīr*, take four of each  
*čārdah*, fourteen  
*čārmayz*, walnut  
*čarānd-* : *čarān-*, v.t. to cause to graze, pasture  
*čarīd-* : *čar-*, v.i. to graze  
*časpān*, quickly, without delay ;  
*časpān gašta bē.ā*, come back quickly  
*časpānd-* : *časpān-*, v.t. to make stick, adhere

*časpīd* : *časp-*, v.i. to stick, adhere

*čašm*, eye ; *pušt i čašm*, eyelid  
*čāšt*, later morning ; *nān i čāšt*, breakfast

*čē* ? *čē* ? adj., what . . . ? *čē hawāl dārīn* ? how are you ? (= what state of affairs have you ?) ; *čē tār* ? how ? in what way ?

*čērā* ? *čēra* ? why ?

*čermger* : *ustā čermger*, leather-worker (?)

*čī* ? pron. what ? *ū čī mēguft* ? what was he saying ? *šumā čī mēgīrīn* ? what are you taking ? *čī guf(t)* ? what did he say ?

*čil*, *čel*, forty

*čimča*, spoon

*čīnār*, chenar tree

*čīnd-* : *čīn-*, to pluck, gather

*čīz*, thing

*čūb*, wood, stick

*čuča i mery*, chicken

*čuk*, straight, upright (?) ; *čuk bē.es*, stand straight

*čukīd-*, *čikīd-* : *čuk-*, *čik-*, to hammer, pound, hammer in ;  
*mēχa bučuk*, hammer in the nail

## j

*jā*, place

*jāla*, hail (my MS. is uncertain and *žāla* might be read, but

the probability of *jāla* is increased by the Madaglašti form *jōla*)

*jān*, life; *bē jān*, weak

*jau*, barley

*jauwārī*, maize

*jēp*, pocket

*jēwuk*, pocket

*jīger*, liver

*jīl*, v. *jūl*

*jīlau*, *jīlāv* (reins, bridle);

*duzd ser i rāh jīlau.išōn*

*giriftan*, robbers waylaid

them, held them up

*jū*, *jūb*, channel; *jū i āb*,

stream; *jū i kalān*, big

stream; *jū i ketārik*, small

stream

*jūbār*, irrigation channel

*jūl*, *jīl*, blanket

*jumbīd-*: *jumb-*, v.i. to shake

*jumbānd-*: *jumbān-*, v.t. to shake

*jūrāp*, socks

*juryāt*, curds

*jūš*, boiling; *au i jūš*, boiling

water; *jūš āmadan*, v.i. to boil

*jūšīd-*: *jūš-*, to milk; *gāv rā*

*jūšīd*, she milked the cow

*jūšond-*: *jūšon-*, v.t. to boil

## Y

*y* (for *i* between vowels), this, these; *ai-y-aspā kudāmšūn mīgīrīn?* which of these

horses are you going to take?

*ya*, (either) or

*yak*, one; *yak<sup>i</sup> nīm (rūz)*, a (day) and a half

*yakī*, a single one; *pēš yakī*

*būt ālē do šut*, formerly

there was one, now there

are (have become) two

*yāzdah*, eleven

## T

*ta*, particle used after numerals;

*do ta bigīrīn*, take two; *sē*

*ta gūsfand mēšūram*, I want

three sheep; *sē ta sē ta betī*,

give three to each

*tā* (1), a form of *tū* in the

oblique cases: *qišlāq i tā*,

your village

*tā* (2), up to, till: *tā dīna rūz*,

up to yesterday; *ai pār sāl*

*tā ālē*, from last year up to

the present time

*taya*, maternal uncle; *bača i*

*taya*, cousin

*tai*, inside; *ba tai i sandūq*,

in the box; *tai i jēp*, in the

pocket

*takīya*, pillow

*taxta*, plank

*talabīd-*: (*talab-* ?), to demand,

seek in marriage; *Īsāq ai*

*Mādaubīd duxter talabīd*,

I. asked M. for his daughter

in marriage

*tālē* = *tā ālē*, up till now  
*tang*, tight  
*tānist-* : *tān-* (or vowel *ā*, *o*),  
 to be able, can; *čand kalān*  
*būd kēburdan* (or *werdāštan*)  
*ne tonistam*, it was so big  
 that I was unable to carry  
 it (or carry it away); *ālē*  
*namētānam birawam* or *ālē*  
*raftan namētānam*, I cannot  
 go now; *dīna rūz na tānis-*  
*tam birawam*, I was unable  
 to go yesterday; *natānistum*  
*ki bē.āyam*, I was unable to  
 come

*tāq*, room

*tāqīn*, peaked cap worn inside  
 a turban (Indian, "Kullah")  
*tār*, manner; *čē tār basta ī?*  
 how have you tied it?

*taraf*, direction; *ba kudām*  
*taraf mērawē?* in what  
 direction are you going?

*tarsīd-* : *tars-*, to fear, be afraid

*tāzī*, hound

*tēz*, quick, swift

*tigma*, button

*tīng*, steep

*tīr*, beam, rafter

*tišna*, thirsty

*toi.ī*, under, underneath; (*kūm*)

*toi.ī ser mīkunē*, you place  
 (the pillow) under your head

*toi.ī*, young foal; *māda toi.ī*, f.,  
*ner toi.ī*, m.

*tū*, to, thou

*tufang*, rifle; *tufang a zadam*,  
 I fired the rifle

*tufangča*, pistol

*tuχm*, *tiχm*, (seed?); *tuχm*,  
*i mery*, hen's egg

*-tum*, *-tī*, v. *dād-* : *t-*, to give, etc.

*tūt*, mulberry

## d

*dād-* : *t-*, to give

*dāh*, ten

*dahān*, mouth

*dahum*, tenth

*dālān*, verandah

*dandān*, tooth

*dānist-* : *dān-*, to know

*daraxt*, -*ā*, tree,

*dast*, hand, arm; *band i dast*,  
 wrist

*dastak*, small beam

*dastār*, sort of turban; *dastār*  
*i safēd*, white turban

*dāšt-* : *dār-*, to have, possess;

3rd sg. *dāra*, is, there is;

*īnjā hēcī sang na dāra*,

there are no stones here

*daur*, round about; *daur i*

*χāna*, round about the

house; *dauraš giriftand*,

they surrounded it (him);

*daurmadaur*, round about.

*dēg*, v. *dēk*

*dēk*, *dēg*, cooking-pot

*dexter*, daughter, girl

*der*, door

*derând-* : *derân-*, *deron-*, v.t.  
to tear

*derūn*, women's quarter's, private part of a house

*dēwāl*, wall

*dīd-* : (*bīn-* ?), to see

*dīger*, other, additional; *čand rūz i dīger bāz mērawē?* in (i.e. after) how many more days will you go back again?

*dīna rūz*, yesterday

*dīnyā*, world

*do*, *du*, two

*dūγ*, buttermilk

*dūxt-* : *dūz-*, to sew

*duχter*, vide *dexter*

*dūl*, heart

*dūmād*, son-in-law

*dumba*, sheep's tail; *rauγan i dumba*, mutton-fat

*dūr*, far, distant

*durāz*, long, tall; *ādam i durāz*, tall man

*durōγ*, lie, untruth

*duyum*, second

*duzd*, *duz*, robber, thief

*dwāzdah*, twelve

# p

*pā*, foot, leg

*paga*, early morning, to-morrow morning

*pahlawān*, strong, powerful (physically); *bisi.ār ādam i pahlawān ast*, he is a very strong man

*paidā k.*, to find, procure

*paitauwa*, leg-bandages, putties

*paχt-* : *paz-*, to cook

*pām*, wide, broad

*pānj*, five

*panja* : *panja i dast*, the open hand, finger, first finger; *panja i pā*, the foot, toes; *šāh panja i kalān*, the second finger

*panjā*, fifty

*pānzdah*, fifteen

*pārčam*, fringe of hair on forehead

*parīd-* : *par-*, to fly

*pār sāl*, last year; *pār sāl pas āmadam*, I came back last year

*pas*, adv. : (1) after (of time); *pas az ū*, after that; *pas ferdā*, the day after to-morrow; (2) back (of place)

*pas i pā*, back of ankle

*past*, low-lying, low, mean (?); *ādam i past*, an ill-bred (?) man

*pāšna*, heel

*patük*, a kind of grain

*pērār sāl*, the year before last; *pēš pērār sāl*, the year before the year before last

*perè rūz*, *perīrūz*, the day before yesterday; *pēš perè rūz*, the day before the day before yesterday

*pertuft-* : *pertā-(-oi-)*, to throw,

fling down; *mīpertoiyum*, I throw down; *bipertā!* throw down! (Equated in meaning with Mn.P. *andāχtan*. With *pert-* cf. Mn.P. (dial.) *part kerdan*, to fling away; *part šudan*, to fall down. If the B. forms given are correct it would seem that a transitive meaning has been conferred on an intransitive form, at least in the past base.)

*pēš*, adv. (1) forward, in front, to (of persons); *pēš i ō raftam*, I went in front of him, or I went to him; (2) before (time), formerly; *pēš az ū*, before that; *pēš yakī būt*, formerly there was one; v. *perè* and *pērār*

*pēšānī*, forehead

*pēšīn*, early part of afternoon

*pī.āz*, onion

*pīder*, -ā, father

*pīser*, -hā, son

*pō<sup>u</sup>*, quarter; *sè pō<sup>u</sup>*, three-quarters; *nīm pō<sup>u</sup>*, one-eighth

*poi.angī*, lowland; *qišlāq i poi.angī*, a village in the low-lying land, plains

*poi.yān*, *pōi.ān*, down, downwards; *ai koh poi.ān āmad*, he came down from the hill

*pōst*, skin

(?) : *pōš*, to sow (?); *ī zamīn galwa kada bipōšīm*, let us sow this ploughed land  
*puχta* v. *puχt-*; *puχta bugo* = *rāst bugo!* speak truly, speak the truth!

*pursīd-* : *purs-*, to inquire  
*pušt*, back; *pušt i bāng* (on the top of the roof)

*pušük*, -ān, cat

*pūr*, full

## b

*ba*, to, at, in, into

*bača*, -hā, child, boy

*bad*, evil, bad; *badter*, comp. of do.; *batterīn*, superl. of do.

*bād*, after (time); *bād az ū*, after that

*bād*, wind

*Badaχšān*, country of Badakhshān

*Badaχši*, *Badaχšānī*, of or belonging to Badakhshān, Badakhshānī

*badan*, body

*bāft-* : *bāf-*, to weave

*baitāl*, mare

*baitalča*, 2-year-old filly

*bāχ*, garden with big trees

*bāχča*, garden (small trees)

*bāχt-*, *boχt-* : *bāχ-* : (1) to lose (a game, etc.) (?); (2) to weave (clerical error for *bāft-* : *bāf-* ?)

<i>bālā</i> , above; <i>rū ba bālā</i> , upwards	<i>bēhter</i> , better
<i>bālā i</i> , on top of, upon	<i>bēhterīn</i> , superl. of last; best
<i>bālāgī</i> , upland; <i>qišlāq bālāgī</i> , a village in the mountains	<i>bēχ</i> , root
<i>bām</i> , roof	<i>bēχt- : bēz-</i> , to sift
<i>band</i> , joint; <i>band i dast</i> , wrist; <i>band i pā</i> , ankle	<i>bēl</i> , spade, shovel; <i>bēl z.</i> , to dig
<i>bāng</i> , <i>bāng</i> , roof, v. <i>bām</i>	<i>bēla</i> , gloves
<i>bāqila</i> , pl. <i>bāqilā</i> , bean	<i>bēmār</i> , ill, sick
<i>barābar</i> , <i>birāber</i> , level, equal, alike, sound, in good order; <i>mijāz i šumā barābar as?</i> are you in good health? <i>barābar mēgīrīm</i> , we shall take (shares) alike, share equally	<i>ber</i> , chest, breast
<i>bārān</i> , rain	<i>berf</i> , snow; <i>berf bārīd</i> , it snowed
<i>barg</i> , leaf (of tree)	<i>berīnj</i> , brass
<i>bārīd- : bār-</i> , to rain, to fall (of rain, snow, etc.)	<i>beroi i</i> , for the sake of, for
<i>bārīk</i> , thin (as rod), narrow	<i>bērūn</i> , men's quarters, public part of a house
<i>barra</i> , lamb	<i>berzagau</i> , ox, bull
<i>bāš-</i> , v. <i>būd-</i> , may be	<i>bīča</i> , kid
<i>bašt- : (band-?)</i> , to tie, fasten	<i>bilaxša</i> , thin (?); <i>ādam i bilaxša</i> , a thin man (?)
<i>batta</i> , separate; <i>bišī batta</i> , sit separate, apart	<i>bīnī</i> , nose
<i>batterīn</i> , superl. of bad	<i>bīrāder</i> , -ā, <i>brāder</i> , brother; <i>bīrāderzāda</i> , brother's child
<i>bāz</i> , again	<i>birqa</i> , woman's veil
<i>bāžgī</i> , -ān, kitten	<i>bīst</i> , twenty
<i>bē</i> , without, lacking in, <i>bē quwat</i> , weak; <i>bē jān</i> , weak, feeble; <i>bē aqel</i> , stupid, foolish	<i>bīstum</i> , twentieth
<i>bēd</i> , willow	<i>bisyār</i> , <i>bisi.ār</i> , very
<i>bēdār</i> , awake, wakeful, on the watch	<i>bižīlak</i> , joint; <i>bižīlak i dast</i> , wrist; <i>bižīlak i pā</i> , ankle
	<i>boi.īs</i> , reason, cause; <i>boi.īs i čē ī kār a kadī?</i> for what reason (i.e. why) did you do this?
	<i>boi.īst</i> (pret.), <i>bā<sup>ad</sup></i> , <i>bāt</i> , <i>boiyad</i> (pres.): it is necessary that; must, ought to (impers.); <i>imrūz bā<sup>ad</sup> birawum</i> , I must go to-day; <i>bāt šumā</i>

*ī kār a bikunīn*, you must do this; *nemīboiyad ki birawī*, you mustn't go, you need not go; *šumā ra na boi.īst kē ī kār a šumā bikunīn*, you should not have done this  
*brinj, berinj*, rice (cleaned)  
*būd-*, to be (pret. base); *būd*, *būt*, 3rd sg. pret.; subj. base, *bāš-*  
*buland*, high  
*būr*, grey (?)  
*burd-* : *ber-*, to carry away  
*burīd-* : *bur-*, to cut, cut off  
*burūt*, moustache  
*büz*, goat; *māda büz*, f., *ner büz*, m.

## f

*fan*, deceit, trick; *mārā fan zadī*, you tricked me, gulled me  
*fārīd-* : *fār-*, *fōr-*, to wish, want, intend; *man fārīdam (mēfāram) kē hamī kār a bekenem*, I wanted (want) to do this; *ālē mēfāram ki birauwam*, I want to go now; *imrūz dil i mārā (sic) namīfāra*, I have no desire (for it) to-day  
*ferbē*, fat  
*ferdā*, to-morrow; *pas ferdā*, the day after to-morrow  
*ferš*; *ferš i zamīn*, floor

*fristād-*, (pres. base ?), to send  
*fulān*, such and such; such and such a person  
*fulāt*, steel  
*furōxt-* : *ferōš-*, *ferūš-*, to sell

## w

*wāda i werdī*, night-time (between *χuftan* and *nīm i šap*)  
*wāguzār k.*, to make over to  
*waxt*, time  
*-wārī*, like, resembling; *misl i sagwārī mānd*, it resembled a dog  
*wāskat*, waistcoat  
*watan*, native country  
*wazmīn*, heavy  
*werdāšt-* : *werdār-*, to take up, carry away, remove; 1st pers.sg.indic., *wermidāram*; 2nd sg. impv., *werdār*  
*werdī*, glossed *χau*; v. *wāda* but perhaps connected with *wird*  
*wēirā*, gums

## s

*sabuk*, light (of weight)  
*sad*, hundred; *du sad*, two hundred  
*sadā*, noise  
*sāf*, clear, bare  
*safēd*, white  
*sag*, -ān, dog; *māda sag*, -ān, bitch; *ner sag*, -ān, dog, m.  
*saxt*, hard; *saxt bē.ā*, come quickly (?)

*sāχta, sāχt* ; *čī sāχta āmada*  
*ī* ? how have you come ?  
*bā čī sāχt mērawē* ? how  
 are you going to go ?  
 (Apparently perf. pc. act.  
 and verbal noun of Mn.P.  
 vb. *sāχtan* : *sāz-*, to make,  
 arrange, which in M.C.P. may  
 also mean "to get along with,  
 agree with", or "to make  
 fraudulently", cf. *sāχtagī* =  
 fraud, swindle. The B.  
 idiom above has probably  
 something of the force of  
 the Eng. "manage" as in :  
 "How did you manage to  
 come ?" "How will you  
 manage to go ?")

*sāl*, year

*sallah*, (a sheet of cloth,  
 "čādīr") ; turban, "*lungī*"

*sandalī*, chair

*sang*, stone ; *sang i osi.āb*,  
 millstone

*sanglāχ*, stony

*sa<sup>ar</sup>*, morning

*sauz*, green

*sāz k.*, to make, fashion

*sè, sē*, three

*ser, sar*, head ; *ser, sar i . . .*,  
 on top of, on upon, end  
 of . . . ; *ser i mēz*, on the  
 table ; *sar i rāh*, on the road,  
 on the way ; *ser i zulfa*  
*mībura*, he cuts, trims, his  
 hair

*serd*, cold ; *šau serd χèrdīm*,  
 we were (or caught) cold at  
 night ; *dastam serd kerda*  
*ast*, my hand has got cold

*sē.ū*, apple

*sèyum*, third

*sēzdah*, thirteen

*sī*, thirty

*sī.ā*, black

*sīχ*, (skewer ?), cleaning-rod of  
 rifle

*sipārīd-* : *sipār-*, to entrust to,  
 commit to

*sīper*, shield

*siperz*, spleen

*sirχ*, red

*sīyum*, thirteenth

*soχt-* : *sanj-*, v.t. to weigh

*sōχt-* : *sūz-*, v.i. to burn

*sup, sub*, morning

*sūrī*, (red ?) ; *gül i sūrī*, rose

*sutūn*, pillar

*suzānd-* : *sūzān-*, v.t. to burn

### š

*šāh*, (king) ; *šāh panja i kalān*,  
 the second finger

*šahr*, town, city

*šāχ*, branch

*šaχs*, person, individual, per-  
 sonage

*šālī*, paddy, growing rice

*šām*, evening, nightfall ; *nān*  
*i šām*, evening meal

*šamšēr*, sword

*šānd-* : *šān-*, to cause to sit,  
seat, place

*šānzdah*, sixteen

*šap*, night, v. *šau*

*šas(t)*, sixty ; *šast o yak*, sixty-one ; *šastum*, sixtieth

*šast*, thumb

*šaš*, six

*šau*, *šab*, *šap*, night

*šauher*, husband

*šikāf k.*, v.t. to split

*šikast-* : *šikan-*, v.t. and v.i. to break

*šikam*, stomach, belly

*šinauwīd-* : *šinauw-*, to hear ;  
*bišinau*, hear, listen ; *mēšinauwum*, I hear

*šīr*, milk

*šīš*, lungs

*šīšt-* : *šīn-*, to sit, sit down ;  
*mēšīnam*, I sit ; *šīštam*, I sat ; *bišī*, (sg.), sit down !  
*bišīnīn*, (pl.), sit down !

*šōna*, shoulder

*šud-* : *šaw-*, to become, be accomplished

*šudagī* (noun from *šuda*, p.pc. of *šudan*), coming into existence, v. *nau*

*šumā*, pl. you

*šumārīd-* : *šumār-*, to count  
*-šūn*, (enclitic), them, their

*šūrīd-* : *šūr-*, to seek, search for, want ; *bišūr paidā ko*, search for and get it ; *šūrīdam āftamaš*, I have sought

for and got it ; *šē ta gūsfand*

*mēšūram*, I want three sheep

*šūšt-* : *šū-*, to wash ; *bišū'm ya na šū'm ?* Should I wash (it) or not ? *Bušū's !* wash it !

## Z

*zad-* : *zan-*, to strike, beat

*zāmīn*, earth, ground, land

*zan*, wife

*zarūr*, necessary

*zerdālū*, apricot

*zēr i*, under, beneath, below ;

*zēr i kursī*, under the chair

*zert*, *zerd*, yellow

*zīna*, staircase, steps

*zīrāk*, clever, smart

*zoi.īd* : *zoi(y)-*, to give birth to

*zorāwer*, strong, powerful

*zulf*, long hair (human)

*zuwān*, tongue

## ž

*žāla (?)*, v. *jāla*

## l

*lak*, lakh, 100,000

*lakük*, *likik*, finger ; *lakük*,

*likik i xetārik*, little finger

*langārī*, big dish

*lau*, *-ā*, lip

*lēf*, probably = *liḥāf* ; *kūm i*

*lēf*, pillow and quilt (?),

bedding

*lenj*, cheek

*likik*, v. *lakük*

*lingī*, "lungi," a head-dress

*līst-* : *lēś-*, to lick

*lišm*, thin (as of paper, etc.)

*lūla*, tube ; *lūla i tufang*, rifle barrel

# m

*ma*, (1) neg. part. with impv.,  
cf. also *χāmaχā*, nolens  
volens ; (2) part., cf. *daur-*  
*madaur*, round about

*mā*, we

*mādar*, -ā, (-ān ?), mother

*māda*, female ; *māda gau*,  
cow ; *māda buz*, she-goat

*maidikik*, *maidīkak*, small ; *kū*  
*i maidikik*, small hill ; *qišlāq i*  
*maidikik*, small village

*māl*, property ; *māl i man as*,  
it belongs to me

*mālīd-* : *māl-*, v.t. to rub  
*man*, I

*mānd-* : *mān-*, (1) v.i. to stay ;  
v.t. to leave, place ; *bānīm* =  
*bimānīm*, shall we put (it)  
down ? *Hamānjā māndu-*  
*maš o χēstum o raftam*, I put  
it down there and got up and  
went off

*mānd-* : *mān-*, (2) v.i. to re-  
semble ; *misli sagwārī*  
*mānd*, it resembled a dog

*mānja*, bedstead

*maska*, butter

*merdum*, people

*mery*, fowl

*mēχ*, nail, peg

*merd*, -ahā, man

*mezd*, *mez<sup>d</sup>*, wages

*mī.ān*, *mī.āñ*, (1) small of the  
back, waist

*mī.ān i*, (2) prep. in the middle  
of, among ; *mī.ān i merdum*,  
among the people

*mijāz*, health ; *imrūz mijāz i*  
*šumā barābar as ?* are you  
well to-day ?

*mīs*, copper

*misl i*, like, resembling

*mōza*, long leather boots

*mū*, hair

*mūbandak*, plait of hair ;  
*mūbandak bāftan*, to plait  
the hair

*muloi.im*, soft, gentle

*murd-* : *mber-*, to die ; *mēmbera*,  
he is dying ; *mēmberīm*, we  
are dying

*muža*, eyelash

*müžük*, kind of pulse, or bean

# n

*na*, *nē*, neg. part. ; *namētānam*,  
I cannot ; *pēš nē-y-ā*, don't  
come forward

-*na* (?) form of the accusative  
ending (?)

*nā*, *nā i osi.āb*, water-lead of  
mill

*nafer*, person, individual

*nāχūn*, nail (finger or toe)

*nān*, *nāñ*, *nō*, bread ; *nān*  
*i čāst*, morning meal ; *nō*

*i nīmrūz*, midday meal;  
*nān i šām*, evening meal  
*nāšpōtī*, pear  
*nau*, v. *nū*; *nau-šudagī*, of  
 recent origin  
*nawad*, ninety  
*naz(d)*, to (of persons); *naz(d)*  
*i ō raftam*, I went to him  
*nazdīk*, near  
*ner*, male; *ner buz*, he-goat;  
*ner āsp*, stallion; *ner sag*,  
 male dog  
*nīm*, half; *nīm rūz*, midday;  
*nīm i šap*, midnight  
*nīma*, half-full  
*nīmāz i dīger*, later afternoon  
*nū*, recently; v. *nau*  
*nu<sup>h</sup>*, nine  
*nū.um*, ninth  
*nūzdah*, nineteen

## R

*raft-* : *raw-*, *rau-*, to go  
*rag*, vein, tendon; *rag i pas i*  
*pā*, tendo Achillis  
*rāh*, road  
*raxt*; *raxt i xau*, bedding, bed-  
 clothes  
*rān*, thigh  
*randa*, carpenter's plane  
*rang*, ibex  
*rasānd-* : *rasān-*, to cause to  
 arrive, to cause to reach  
*rasīd* : *ras-*, to arrive, reach  
*rāst*, correct, true  
*rēxt-* : *rēz-*, to pour out, spill

*rēša*, root, roots  
*rikāwī*, *rikābī*, dish, plate  
*rīš*, beard; *rīš i safīd*, grey-  
 beard, elder man  
*rīšt-* : *rēs-*, to spin  
*rōda*, entrails  
*rōyan*, ghee, grease; *rōyan i*  
*zerd*, clarified butter, ghee;  
*rōyan i dumba*, mutton fat  
 (for cooking)  
*rū*, (face, surface); *rū i mēz*,  
 on the table; *rū ba bālā*,  
 upwards, uphill  
*rūdχāna*, river  
*ruft-* : *rū-*, to sweep; *ruftum*,  
 I swept; *mēru'm*, I sweep  
*rūpī.a*, rupee  
*rūz*, day

## h

*haft*, seven  
*hālē*, v. *ālē*, now  
*ham*, 'am, also  
*hamānjā*, *hamūnja*, that same  
 place, that very place, there  
*hamī*, adj. and pron., this same,  
 this very, this; v. *amī*  
*hamī ālē*, this very moment;  
 just now  
*hamū*, adj. and pron., that same,  
 that very, that; v. *amū*  
*haq*, rightful claim, rights, dues  
*hast-*, 'ast-, pres. base vb. to be  
*hašt*, eight  
*hawā*, air, atmosphere; *bisyār*  
*hawā.ī garm ast imrūz*, it  
 is very hot to-day

*hawâl*, circumstances; *čè hawâl*  
*dâirîn* ? how are you ?

*hazâr*, thousand

*hēčī* . . . (*na*), not any; *īnjâ*

*hēčī* . . . *sang na dâra*,  
 there are no stones here

*herčè*, whatever

*hušī.âr*, clever

## MADAGLAŠTI VOCABULARY <sup>1</sup>

ā, â

*āberū*, eyebrow

*âdam*, -*hâ*, man

*āftau*, sun; *āftauras*, sunrise,  
 early morning; *āftau čâšt*,  
 forenoon; *nūn i āftauras*,  
 early morning meal; *āftau*  
*nīmrūz*, midday

*âhân*, *âhon*, iron

† *âhī* <sup>2</sup>, sigh

*âlē*, *âlī*, now

*âmad-* : *oi(y)-*, to come

*âranj*, elbow

*âsi.âb*, mill; *jūbâr i âsi.âb*,  
 mill-stream; *sang i âsi.âb*,  
 millstone; *nau i âsi.âb*,  
 water conduit, pipe to mill

*âsmân*, sky

*âsta*, slowly; *âsta na ra*, don't  
 go slowly

*âstīn*, sleeve

*âšiq*, adj., in love; noun, lover

*âteš*, fire

*āv*, *au*, water; *āv i germ*, hot  
 water; *au i serd*, cold water

*âwurd-* : *âr-*, to bring

a

*abdah*, seventeen

*agar*, if; *agar bīmārī šawad*,  
 if there should be illness

*ai*, v. *az*

*ajai.ib*, adj. strange, peculiar

*akšâhi* ? from where ? *akšâhi*  
*sadâ i kamân âmad* ? where  
 did the report of the rifle  
 come from ?

*alaχša*, jaw

*ambūr*, pincers

*amuk*, paternal uncle

*anâr*, pomegranate

*angišt*, charcoal

*angüšt*, finger, toe; *angüšt i*  
*pâ*, toe

*aqab*, behind; *ō ai aqab âmad*,  
 he came behind (them); *ūnâ*  
*ba aqab i ō raftan*, they went  
 after him; *ba aqab gašt*, he  
 went back

*aranda*, plane

*arqa*, back of shoulders

*arrah*, saw

*asaqâl*, headman, "kadχudā"

<sup>1</sup> For order of arrangement v. *supra*, p. 174.

<sup>2</sup> The sign † before a word indicates that it has been recorded only in the piece of verse printed at the end of this article.

*asp*, -ā, horse

-aš, his, her, its ; him, her, it

*ašterē*, *ašterī*? how? *ašterē*

*basta kardā īd*? how have  
you tied it? *ašterē bīban-*  
*dīmaš*? how are we to tie it  
up?

*az*, *ai*, from, of, belonging to

*aždah*, eighteen

# ī

*ī*, (1) adj. pron. this; adj.  
these; *ī daraxt*, this tree; *ī*  
*aspān*, these mares

-*ī*, (2) 2nd sg. enclitic of verb  
to be, thou art

*īnā*, *īna*, pron. pl. these; *ai*  
*īnā dū tā bigīr ba xūdat*,  
take two of these for your-  
self; *īnā ai kī an'*? whose  
are these?

*īnām*, present, gift, reward;  
*ba ūnhā īnām kerd*, he gave  
them a reward

*īrā*, pron. obl. sg., this, this one;  
*īrā bai man bidē*, give this  
one to me

*īstād-* : *īst-*, to stand, stand  
still, halt; *b'īst*, halt!  
*m'īstam*, I stand

*īstāda*, standing; *čēra īstāda i*?  
why are you standing?

# i

*i* (*iṣāfa*), of; connective be-  
tween noun and adj.

*imrūz*, to-day

*imsāl*, this year

*imšau*, to-night

# o

*ō*, *ū*, he, she, it, that; v. *ū*

# ū, u

*ū*, *ō*, (1) adj. that; *ū daraxt*,  
that tree; (2) pron. 3rd  
pers., he, she, it, that one

*uftād-* : *uft-*, to fall; *m'iftē*,  
you will fall

-*um*, (1) adj. pron. 1st sg.  
enclitic, me, my; *tangum*  
*na kun*, don't worry me;  
*dastum*, my hand

-*um*, (2) 1st sg. pres. enclit. vb.,  
to be, I am; *tangum*, I am  
in difficulties

*ūnā*, *ūnhā*, pron. 3rd pl. they,  
those

*ustā(d)*, ironsmith

# ai

*ai*, v. *az*; from, of, belonging  
to; *ai pārīna*, from last  
year; *īnā ai kī an'*? whose  
are these?

# au

*au*, v. *āv*

*aurat*, woman, wife

# q

*qai*; *qai k.*, to vomit

*qalbīs*, large dish for washing  
(meat?) in

*qālīn*, "gilīm," woven carpet

†*qāmat*, figure, stature

*qarīb*, near  
*qīmat*, price  
*qišlāq*, village  
*qubā*, button  
*quwatī*, strong, powerful

**k**

*kābūt*, blue  
†*kāfir*, unbeliever, non-Muslim  
*kafš*, shoes  
*kah*, broken straw, "bhūsa"  
*kai*? when? *i xabera kai ba i tū dādand*? when did they give you this news?  
*kalān*, big, large, great; *kalānter*, bigger, etc.  
*kalapā*, downwards  
*kalau.ur*, rifle sights  
*kam*, *kiam*, little, small (in quantity)  
*kamān*, rifle; *kamān i kuta*, short rifle; *kamān i derāz*, long do.; *kamān i bārīk*, small bore do.; *kamān i γafs*, large bore do.; *sudā i kamān*, report of a rifle shot  
*kamaqel*, stupid  
*kamtāqat*, weak  
*kand-*: *kan-*, to dig  
*kandan*, steep (of the ground below one)  
*kār*, work, business  
*kārd*, knife  
*kašīd-*: *kaš-*, to draw, drag  
*kāšt-*: *kār-*, to sow, cultivate  
*katuk*, ewe

*kerd-*, *kad-*: *kün-*, to do, make;  
*sauza kad*, *sauza mīkūnad*, it grew, sprang up (grows, etc.) of plant  
*kèrra*, *kèrra i asp*, foal  
*ki*, *kè*, (1) conj. that quasi; (2) pron. rel. who, that  
*kī*? who? whom? *asp az kī xerīdī*? from whom did you buy the horse? (with the suppression of the rel. pron.); *kī būd ba šumā guft*? who was it (that) told you? *kī būd tū zadī*? who was it (whom) you struck?  
*kīr*, penis  
*kirta*, shirt  
*kišau*; *kišau k.*: *čīzī marā kišau kerdī*, you told me something  
*kišt*; *kišt k.*, to cultivate, till; v. *küšt*  
*kōt*, coat  
*kučik*, puppy  
*kudām*? adj. pron. which? which one? *kudām šaxs ba i šumā guft*? which person told you? *az ī aspān kudām-šun mīgīrī*? which of these horses will you take?  
*kuft-*: *kūb-*, to pound  
*kūh*, hill, mountain  
*kuluχ*, thick, stout; *ādam i kuluχ*, a stout man  
*kundāχ*, stock of a gun  
*kurpa*, quilt  
*kursī*, chair

*kušā*? where? *āle kušā mī-  
rawē*? where are you off to  
now? *az kušā āmada ē*?  
where have you come from?  
*kušā būdīd*? where were  
you? where have you been?  
cf. *akšāhī* = from where? q.v.

*kūšt*, cultivation, agriculture;  
*waxt i kūšt*, sowing time;  
v. *kišt*

*kūta*, short

## g

*ganda*, bad, evil; *ādam i  
ganda*, a bad man

*gandum*, wheat

*ganjīna*, room, sleeping-room

*gardan*, neck

*gau*, -wān, -wahā, cow; *māda*

*gau*, cow

*germ*, hot

*germī*, heat

*gerdānd-* : (*gerdān-*), to cause  
to be; *čūčahā rā da derūn  
i sanāj gerdānda as'*, he has  
put the cubs in the grain  
skin

*girbān*, *girwān*, collar (of coat)

*girift-* : *gīr-*, to seize, catch

*gišna*, hungry

*goi.īd-*, *goi.y-*, to copulate

*gōsāla*, calf

*guft-* : *gō-*, *g-*, to say, tell

*gül*, flower

*gulχār*, rose, rose-bush

*gulū*, throat

*gürēχt-* : *gürēz-*, to run away,  
escape

*gūspand*, *gūsband*, sheep (m.)

*gūš*, ear

*gūšt*, meat, flesh

*gyašt-*, *gašt-* : *gard-*, to go  
about

*gyašt-* : *guzār-* (?), to pass by  
*gyāšt-*; *guzār-*, to leave behind,  
place, put down

## χ

†*χāb*, sleep; v. *χau(b)*

*χābānd-*, *χāwānd-* : (*χāwān-*),  
to make lie down

*χaber*, n. news, information;  
adj. informed, aware; *χaber  
šīd*, he came to know, be-  
came aware

*χaima*, tent

*χālī*, empty

*χāluk*, maternal uncle; *bača i  
χāluk*, maternal cousin

*χam*, steep (of ground above  
one)

*χām*, open ground, "maidān"

*χāna*, house, home

*χānd-* : *χān-*, to read, sing

*χandīd-* : *χand-*, to laugh

*χarāb*, thin, in poor condition  
(of animals)

*χāst-* : *χāh-*, to wish, desire,  
want; *mīχāham*, *bī.ō*, I  
want you, come; *sī ta gūs-  
pand mīχāham*, I want  
three sheep

*χau(b)*, sleep; *χau(b) k.*, to sleep; *bira, χaub kun*, go off and sleep; *χau(b) kerda būdīm*, we had fallen asleep;

v. *χāb*

*χerd*, small; *χerdter*, smaller  
*χerdūna*, kid (?); *χerdūna i nar*, m.; *χerdūna i māda*, f.

*χerīd-* : *χer-*, (*χār-*), to buy

*χertīk*, small, little

*χid*, *χūd*, self; *χidam*, myself; *χidaš*, himself, etc.

*χirs*, bear

*χisī* (? = *χudaš rā*), himself (?);  
*ū χisī him marda kerda ast*, and that one has pretended to be dead (?)

† *χīyāl*, thought

*χōher*, -*wān*, sister; *duχter i χōher*, niece (sister's daughter)

*χoi.īsk*, hammer

*χowerzāda*, nephew, sister's son

*χūb*, good, well, pleasantly;  
*χūb āmadīm*, we made our journey here comfortably

*χuftan*; (*nīmāz*) *χuftan*, the time of prayer before midnight

*χūn*, blood

*χunak*, cool, cold

*χunakī*, n. cold

*χūrd-* : *χūr-*, to eat, drink

γ

*γāfil*, thoughtless, careless

*γafs*, thick (of a stick, etc.)

*γalla*, grain

*γamī*, tired, weary

*γarīb*, strange, foreign

č

*čābuk*, quickly; *čābuk bīra*, go quickly

*čakman*, "choga", cloak

*čamča*, spoon

*čand*, adv. so; *čand kalān kē na tānistam werdāram*, so big that I couldn't take it away

*čand* ? a. how many ? pro. how much ? *čand rūz šīd tā āmada ē* ? how many days is it since you came ? *čand rūz i dīger mīrawī* ? in how many days will you be going away ? *qīmataš čand ast* ? what is the price of it ? *čand mīχā.ē* ? how much do you want for it ?

*čāpīr*; *čāpīr*, k. to surprise and rob (?) or to surround (?) cf. P. *čāpīdan*, and Afγ. *čāpēr*.

*čār*, four

*čarānd-* : *čarān-*, v.t. to graze

*čār bīst*, eighty

*čārdah*, fourteen

*čārī čārī*, four each; *čārī čārī bigīr*, take four of each; *čārī čārī bidēšūn*, give them four each

*čarīd-* : *čar-*, v.i. to graze

*čārmās*, walnut

*čārum*, fourth

*časpān*, continuously, without halting(?); *časpān bī.ā*, come quickly

*časpānd-* : *časpān-*, v.t. to cause to stick, to cause to adhere

*časpīd-* : *časp-*, v.i. to stick, adhere

*čašem*, eye

*čè ?* what ? (*šumā ra*) *čè šīt ?* what has happened (to you) ?  
*čè guft ?* what did he say ?  
*šumā čè hawāl dārīd ?* how are you ? *čè boi. īs (t) (ba'is ?)*  
*ī kār rā kerdī ?* why (for what reason) did you do this ?

*čī*, such, such as this ; *pas i ī*  
*čī kār nakun*, don't do such a thing again

*čīl*, forty ; *čīl o dah*, fifty

*čīnār*, chenar tree

*čīnd-* : *čīn-*, to pluck

*čīrā ? čēra ?* why ? what for ?  
*čīrā īstāda ī ?* why are you standing ? *čērā ī kār rā kerdī ?* why did you do this ?

*čīz*, *čī*, thing ; *čīz (? = čè čīz)*  
*mīgīrī ?* what are you taking ?

*čūb*, wood

*čūča*, -*hā*, cub ; *čūča i palang*, leopard cub

*čūčik* ; *čūčik i murγ*, chicken

## j

*jā*, place

*jakīd-* : *jak-*, to jump, leap

*jau*, barley

*jīb*, pocket

*jiger*, liver

*jīl*, blanket

*jōla*, hail

*jūbār*, stream, irrigation

stream ; *jūbār i maryzār*,

natural stream ; *jūbār i*

*zamīn*, irrigation stream ;

*jūbār i āsi.āb*, mill-stream

*jumbānd-* : *jumbān-*, v.t. to shake

*jūmbīd-* : *jumb-*, v.i. to shake

*jūrāb*, socks

*jūrγōt*, *jeryōt*, curds

*jūšānd-* : *jūšān-*, v.t. to boil

*jūšīd-* : *jūš-*, v.i. to boil, effervesce

*juwārī*, maize

## y

*yā*, or

*yak*, *yakī*, one ; *yak o nīm*, one and a half

*yaχ*, ice, cold ; *imšau mo yaχ kerdīm*, we suffered from the cold last night

*yalā*, open ; *ser i sandūq yalā kun*, open the lid of the box

*†yār*, lover

*yāzdah*, eleven

*yūra*, -*hā*, gums

## t

*tâ*, pr. up to, till ; *tâ dîna*, till yesterday ; *tâ sî sâl*, for three years

*tâ*, *ta*, particle with numerals, *dü tâ bigîr*, take two ; *sî ta.i sî ta.i*, three each

*tâ* (once for *tû*), thou

*†tabîb*, doctor, physician

*tai i*, pr. in ; *tai i sandûq mânda bûdam*, I had put it in the box

*tai i*, *toi i*, pr. below, beneath, under ; *tai i kursî*, below the chair ; *tai i pâ*, under-foot ; *toi i serî*, pillow

*taχta*, plank

*tâmba*, copper

*tambân*, trousers

*tana* ; *tana i daraxt*, trunk of a tree

*tang*, tight, in difficulties

*tâq*, window

*tâqîn*, conical cap, "kullah" (as in India)

*tarâšîd-* : *tarâš-*, to cut

*tersând-* : *tersân-*, to cause to fear, frighten

*tersîd-* : *ters-*, to fear

*tèz*, *tîz*, quick, quickly ; *tèz bira*, go quickly

*tilpâr*, *tilpâr i χau*, bedding, bedclothes

*tîr*, (arrow, shot) ; *tîr dâχtan*, to fire a shot with a fire-arm  
*tišna*, thirsty

*tît* ; *tît k.*, to put down ; *tît kerd da bâm*, he put it down on the roof

*toi i*, v. *tai i*

*-tôn*, *-tûn*, enclitic pro. and a. 2nd. pers. pl. you, your

*tonist-*, *tânist-* : *tân-*, to be able, can ; *âle na mîtânûm raftan (ki birawam)*, I cannot go now ; *dîna na tânistam raftan (ki birawam)*, yesterday I could not go

*tong*, pear

*tû*, thou

*tufangča*, pistol

*tuχ<sup>em</sup>*, (seed) ; *tuχ<sup>em</sup> i murγ*, hen's egg

*-tûn*, v. *-tôn*

*tûr*, way, manner ; *čē tûr ?* how ? (cp. *ašterē*) *čē tûr âmada ē ? χûb âmadîm* (or *mušaqat šidîm*), how did you get along on your way here ? We got along very well (or, we had a lot of trouble)

*tût*, mulberry

*tsâder* (and *tsader* ?), sheet

## d

*da*, (= *ba*), to, at, in ; *da ser i mēz bimân*, put it on the table ; *da bâlâ i bôm raftan*, they went on to the top of the roof ; *da χâna i χidaš na bûd*, he was not in his

- house ; *da jīb i man bāt*, it was in my pocket ; *aū.a da dīg bidōz*, pour the water into the pot ; *da xāna āmad*, he came to the house
- dād-* : *dī-*, *dē-*, *d-*, *dēh-*, to give
- dah*, ten
- dahān*, mouth
- dāxt-* : *dāz-*, *dōz-*, to throw, pour into, pour out, cp. MnP. *andāxtan*
- dālān*, verandah
- dāmād*, son-in-law
- dandān*, tooth
- dānist-* : *dān-*, to know
- daraxt*, tree
- dard*, pain ; *lakīk i mā dard mīkūnad*, my finger is hurting
- †*dāro*, medicine, physic
- dastār*, lungi, turban
- dastkaš*, gloves
- dāšt-* : *dār-*, to have, possess
- †*dašt*, plain
- daur*, round ; *daur i*, round about ; *daur i daraxt*, round the tree ; *daur i xāna*, round the house ; *dauraš giriftan*, they surrounded him
- dawānd-* : *dawān-*, to make gallop ; *asp rā mī dawāndamaš*, I made the horse gallop
- dē.i*, v. *du*
- der* (1), door
- der* (2), pr. in
- der i* [V. *der* (1)], in front of ; *der i xāna*, in front of the house ; *da der i derwāza šīšta bād*, he was sitting in front of the doorway
- derī.ā*, river ; *derī.ē i kalān*, a big river
- derūn* (1), woman's quarters in house
- derūn* (2), pr. inside, into, *derūn i sandūq mānda būdam*, I had put it in the box ; *derūn i zamīn*, in, under, the ground ; *derūn i xāna*, into the house ; *derūn i merdum*, among the people ; *derūn i jīb bibīn*, look in the pocket
- derwāza*, doorway, gate
- dīd-* : *bīn-*, to see, look
- †*dīda*, eye
- dīger*, *dīgyer*, other, another, next
- dīk*, *dīg*, cooking-pot
- dil*, heart
- †*dilberī*, lover
- dimāγ*, nose
- dīna*, yesterday
- dīnyā*, world
- dīwāl*, wall
- du*, *dū*, *de*, (*dō*), two ; *dē.i dē.i*, two each ; *dō rōz*, two days
- dūγ*, butter-milk, sour milk
- dukān* ; *dukān i xāna*, floor of the house
- dūxt-* : *dūš-*, to milk

*dūxt-* : *dūz-*, to sew

*duxtar*, -ā, daughter, girl ;

*duxtar i xōher*, sister's  
daughter, niece

*dūr*, far, distant

*durāz*, long

*durūγ*, untrue, lying, lie

*dust*, hand, arm

*duyum*, second

**p**

*pā*, leg, foot

*paham*, wide, broad

*paga*, early morning

*pai*, tendon

*paitauwa*, putties (cf. *Bakhtiāri*  
*paitauwa*)

*pākūl*, cloth cap (*Ko. pakōl*)

*palak*, *palīk*, eye-lash

*palang*, leopard

*pambā*, cotton

*pānj*, five ; *pānjī pānjī*, five  
each

*pānzdah*, fifteen

*pa.o*, a quarter ; *sī pa.o*, three  
quarters

*pāra*, torn ; *pāra k*, to tear,  
rend, rip up ; *pāra š*, to tear,  
rip, burst, etc.

*pas az*, *pas i*, pr. after ; *pas az*  
*ū*, *pas i ū*, thereafter ; *pas*  
(*i*) *āmadan i ū*, after he  
came

*pas ferdā*, day after to-morrow

*past*, low (opp. of *buland*)

*pastānī ferdā*, day after day  
after to-morrow

*pāšna*, heel

*pēčīd-*, v.i. to set upon (?) ;

*xirs ba ūnā pēčīdaš* ; *ki*  
*pēčīd ūnā yak nafar*

*gurēxt*, the bear attacked  
one of them, when. it  
attacked the other ran away

*perīd-* : *per-*, to fly, fly up

*perīr*, the day before yesterday

*pēš*, *pīš* (1), pr. before, in front  
of, in the presence of ; *pēš*

*i āftau* (= *paga*), before  
sunrise ; *pīš i āmadan*

*i ū*, before he came ; *pēš*

*i ō raftam*, I went in front  
of him, or I went to him ;

*tīt kerd da bām der pēš*  
*i Mītaržau*, he put them

down on the roof in front of  
(or in the presence of) the

Mehtarzau ; *pēš*, *pīš az ō*,  
before that ; *pēš*, *pīš* (2), adv.

forward, in front, formerly ;  
*šumā pēš birawīt*, go you

forward ; *pīš yakī būt*,  
*ālē de šīt*, formerly there

was one, now there are  
two

*pī.āz*, onion

*pīčāluk*, fringe of hair on the  
forehead ; *pīčāluk mīzanand*  
or *mībarand*, they cut their  
hair in a fringe

*pīčānd-* : *pīčān-*, to roll, wrap  
up

*pidar*, -ā, father

*pilta*, match (of matchlock)  
*pīrār*, year before last  
*pišāk*; *pišāk i χau*, (roll of ?)  
 bedding  
*pīšānī*, forehead  
*pīšin*, from midday to about 2  
 or 3 p.m.  
*pīš perīr*, the day before the  
 day before yesterday  
*pīš pīrār*, the year before the  
 year before last  
*pīšta i tund*, precipitous or  
 steep earthy hill face (*Ko.*  
*čār adraχ*, *pīšta = adraχ*)  
*poiyan*, down; *ai koh poiyan*  
*āmad*, he came down from  
 the hill  
*pōrīna*, *pārīna*, last year  
*pōst*, skin  
*pūč*, penis  
*pūχt-* : *paz-*, to cook, bake  
*pūlāt*, steel  
*pūr*, full  
*purdil*, brave, courageous  
*pürsīd-* : *pürs-*, to ask, enquire  
*pūšt*, *pišt*, back; *pūšt*, *pišt i*  
*palak*, eyelid  
*pušuk*, -*ān*, cat; *pušuk bažgī*,  
 kitten

## b

*ba*, with, beside (*perhaps* at);  
*ū ba šaχ mānd*, he remained  
 with the stone slab; *ba*  
*wāstē.i* v. *wāstē.i*  
*ba*, *ba.i*, *bai.i*, *bē.i*, to; *ba*

*(ba.i) šumā guft*, he said to  
 you; *bē.i man bidē*, give me;  
*at, ba sā.at i šiš*, at six  
 o'clock  
*bača*, -*hā*, child, son, boy; *bača*  
*i amuk*, *bača i χāluk*,  
 cousin (paternal, maternal);  
*bača i birāder*, nephew  
*bad*, bad, evil; *badter*, worse;  
*batterin*, worst; *ai dīna ki*  
*imrūz bad ast*, to-day is even  
 worse than yesterday  
*bād*, adv. afterwards, later,  
 after. pr. *bād az*, *bād i*, after;  
*bād az ū raftam*, after that  
 I went away  
*bād*, wind  
*badan*, body  
*†badnām*, defamed, disgraced  
*bāft-* : *bāf-*, to weave, plait  
*bāγ*, garden  
*baital*, -*ā*, horse (m.)  
*bāχt-* : *bāχ-*, to lose (a game)  
 (?); to weave  
*bālā*, *bāla*, adv. up, above; *ser*  
*a bālā raft*, he went  
 upwards; *bāla raft*, he went  
 up. pr. *bālā i*, on the top of;  
*da bāla i bār kūnīm*, let me  
 put (it) on the top of the  
 load, or, load it on top  
*bālišť*, pillow  
*bām*, v. *bōm*  
*band* (1), a thing for tying  
 with; *banditambān*, trouser  
 waist-string

- band* (2), joint; *band i dast*, wrist; *band i lakīk*, finger-joint; *band i pā*, ankle; shin (?)  
*band* (3), v. *bast-*  
*bandak*, v. *mū.ī*  
*bāqala*, beans  
*bār*, load  
†*bārigā*, camping-, halting-place, court  
*bārīk*, thin (of a rod, etc.), narrow (= *tang*)  
*bāriš*, rain  
*barra*, lamb  
(*bast-*) : *band-*, to tie, fasten, close  
*basta kerd*, he tied up (used as past tense to *band-*)  
*bāš-*, pres. subj. and imperative base to *būd-*, to be  
*batterīn*, v. *bad*  
*bāz*, again, thereafter  
*bažgī*; *pušuk bažgī*, kitten  
*bē*, *bī*, without, lacking  
†*bēh*, better, well  
*ber* (1), chest, upper part of body  
*ber* (2), on, upon  
*berf*, snow  
*berg*; *berg i daraxt*, leaf of a tree  
*bergašt*, he returned; *bergašt ba xāna*, he returned to (his) house, he went home  
*berzagau*, ox  
*bētalča*, foal  
*bētar*, better; *bēterīn*, best  
*bērūn*, outside  
*bīča*, kid  
*bīd*, willow  
*bīdār*, awake, on the look-out; *bīdār bāš!* keep on the look-out!  
*bī dil*, cowardly  
*bīhmār*, ill, sick  
*bīxt-* : *bīz-*, to sift  
*bīl*, spade  
*bīmārī*, illness  
*bīn-*, present base of; *dīd-*, to see  
*bīnī*, nose  
*birādar*, -*hā*, brother  
*bīrūn*, public part of a house  
*bīsi.ār*, much, very  
*bīst*, twenty; *bīst o yak*, 21; *bīst o dah*, 30; *bīst o dwāzdah*, 32; *sī bīst o dah*, 70; *čār bīst*, 80  
(?) *boiyīs*, reason; *čē boiyīs ī kār rā kerdī?* why did you do this?  
*boiyīst-* : *boiyad*, must, should, ought to, is necessary; *boiyad ki birawad*, he must go; *namīboiyad ki birawad*, he ought not to go, need not go; *sumā rā namīboiyīst ī kār rā kerdan*, you should not have done this  
*bōm*, *bām*, roof  
*bōmčik*, mud-pounder (for consolidating mud roof)

*bū*, smell, odour  
*būd-*, to be ; *būd*, *būt*, he was  
*būland*, high  
*būlbūl*, bulbul  
*būr*, grey  
*būrd-* : *ber-*, to carry away  
*būrīd-* : *būr-*, *bar-*, *ber-*, to cut  
 off, cut  
*burūt*, moustache  
*buz*, goat ; *nar buz* m., *māda*  
*buz* f.  
*brinj* (1), brass  
*brinj* (2), rice

## f

*fārīd-* : *fār-*, to wish, desire,  
 want ; *dil i mā mīfārad ki*  
*ī kār rā bikūnīm*, we wish  
 to do this ; *dil i mā fārīd*,  
 we wished to ; *imrūz dil i*  
*mā namīfārad*, to-day I  
 have no desire (for it)  
*ferāχ*, loose, wide  
*fērbī*, fat  
*ferdā*, tomorrow ; *pas ferdā*,  
 the day after to-morrow ;  
*pastānī ferdā*, the day after  
 the day after to-morrow  
*furōχt-* : *furōš-*, to sell

## w

*waχt*, time, season  
*-wārī*, like ; *sag-wārī mānd*,  
 he resembled a dog  
*wasī*, loose  
*(ba) wāstē.i*, on account of,  
 because of ; *aqab gašt wāstē.i*

*čūčahā's*, it went back  
 because of its cubs  
*wazmīn*, heavy  
*werdāšt-* : *werdār-*, to carry  
 off, remove ; *werdār ūnjā*  
*bemān*, take it away and  
 put it down there  
*werχist-* : *werχīz-*, to rise up,  
 get up, stand up

## s

*sā.at*, hour, o'clock ; *ba sā.at*  
*i šiš*, at 6 o'clock  
*sabuk*, light  
*sad*, one hundred, 100  
*sadā*, sound, noise ; *sadā i*  
*kamān āmad*, the report of  
 a rifle was heard  
*sadbar*, rose  
*safīd*, white  
*sag*, -ān, -ahā, dog  
*saxt*, *saxtīn*, hard  
*sāχt-* : *sāz-*, to make, fashion  
*sāl*, year ; *sāl i dīger*, next year  
*sanāj*, skin bag for carrying  
 grain in  
*sandalī*, chair  
*sandūq*, box, chest  
*sang*, stone ; *sang i āsi.āb*,  
 mill-stone  
*sanglāχ*, stony  
*sauz*, green  
*sauza* ; *sauza k.*, to vegetate,  
 grow up (of plants)  
*ser*, head, top ; *ser i sandūq*,  
 lid of box ; *ser i šīr*, cream ;

*ser dādan*, to set on, let loose  
 at; *sagahā ba hamūn čūčahā*  
*ser dādan*, they set the dogs  
 on those (leopard) cubs  
*ser a bālā*, upwards; *ser a bālā*  
*raft*, he went upwards  
*ser i*, on the top of, upon, on;  
*da ser i mēz bimān*, put (it)  
 on the table  
*serd*, a. cold; *āv i serd*, cold  
 water  
*serdī*, n. cold; *waxt i serdī*,  
 cold weather  
*sī*, three; *sī pa.o*, three-  
 quarters; *sī tai sī tai*, *sī sī*,  
 three each  
*sī bīst*, sixty  
*sipāl*, plough; *sipāl k.* to  
 plough  
*sipārīd-* : *sipār-*, to entrust,  
 commit to  
*sirχ, sūrχ*, red  
*sī.ū*, apple  
*sīyāh*, black  
*sīyum*, third  
*sīzdah*, thirteen  
*soχt* : *sanj-*, v. t. to weigh  
*sūχt-* : *sūz-*, v. i. to burn  
*sutuxān, sutuyān*, bone  
*sutūn*, pillar  
*sūzānd-* : *sūzān-*, v. t. to burn,  
 cause to burn

## š

*šaχ*, cliff, slab of rock (= *taχt*  
*i sang*)

*šaχs*, person  
*šālī*, growing (or unhusked)  
 rice  
*šām*, evening, evening meal  
*šamšīr*, sword  
*šāna*, shoulder  
*šānd-* : *šān-*, to make sit down  
*šāñzdah*, sixteen  
*šau*, night; *nīm i šau*, mid-  
 night  
*šauher*, husband  
*šīd-*, *šūd-* : *šaw-*, *šau-*, to  
 become, happen, be accom-  
 plished; *šumā rā čē šīt?*  
 what became of you, what  
 has happened to you? *kār*  
*i ū mīšawad*, his business  
 will be carried through; *pīš*  
*yakī būd, ālē de šīt, pas i ū*  
*sī šīt, bād i ū čār šīt*, at first  
 there was one, then there  
 were (became) two, then  
 three, then four  
*šikam*, stomach, belly  
*šikast-* : *šikan-*, v. t. and v. i., to  
 break  
*šīr*, milk  
*šiš*, six  
*šīš*, lungs  
*šīšt-* : (*nuš-* ?), to sit down, sit;  
*binušē!* sit thou down!  
*šīšt-*, *šūšt-* : *šūr-*, to wash  
*šīšta*, sitting; *der bāγ šīšta*  
*būd*, he was sitting in the  
 garden  
*šoχ*, branch

*šōtūn*, staircase

*šumā*, you (pl.)

*šumārīd-* : *šumār-*, v.t. to count

*-šūn*, *-šōn*, enclitic pro. and a.,  
them, their

*šūrīd-* : *šūr-*, to look for, search  
for, seek, send for, want ;

*ālē mīšūram*, I want (him or

it) now ; *ma dīna ōrā*

*šūrīdam čirā nē-āmad* ? I

sent for (or wanted) him

yesterday, why didn't he

come? *sīta gūs fand mīšūram*

(or *mīχāham*), I want three

sheep

## Z

*zabān*, tongue

*zad-* : *zan-*, to strike, beat

*zāmān* ; *ālē zāmān*, now, at the  
present time

*zamīn*, earth, ground, culti-  
vated land, field

*zanaχ*, chin

*zārdālū*, apricot

*zerd*, yellow

*zī.ād*, too much, very much,  
excessive ; *zī.ādder*, more

*zilīmča*, knotted pile carpet  
(P. *qālī*, *qālīča*)

*zīr*, below, beneath ; *az zīr i*  
*qišlāq aqab gašt*, the bear  
went back below the village

*zoi.īd-* : *zoi(y)-*, to give birth to

*zōnū*, knee

*zūlef*, hair (long human hair)

## L

*lab*, lip

*lakīk*, finger ; *lakīk i pā*, toe

*langarī*, big dish

*latta*, woman's veil

*lišp*, narrow, thin

*lišt-* : *līs-*, to lick

*lūla*, (tube) ; *kamānī lūla*,  
rifle-barrel

## M

*ma*, particle of, neg. imper.

*ma(n)*, I

*mā*, we, us ; me

*māda*, female ; *māda gau*, cow ;

*māda buz*, she-goat

*mādar*, *-ā*, mother

*makīd-* : *mak-*, to suck

*māl*, property ; *mālī*, belonging  
to

†*malahim* (= *malā.im* ?),  
curses

*mālīd-* : *māl-*, v.t. to rub

*mānd-* : *mān-*, to place, put  
down, leave ; stay ; resemble ;  
*māndamaš der zamīn*, I put  
it down on the ground ; *sag*  
*wārī mānd*, it looked like  
a dog

*mānda*, tired ; *mānda na bāš* !  
may you not be tired ?  
(greeting)

*manja*, bedstead

*maska*, butter

*maša*, *māša*, trigger of a gun

*merd*, *-ān*, man

*meryzār*, meadow, natural  
 grass-land  
*mī.ān*, waist  
*mīχ*, nail, peg  
*mū.ī*, hair (human); *mū.ī i*  
*bandak*, plait of hair; *mū.ī*  
*bāftan*, to plait the hair;  
*mū.ī i mārā tu bizan* (or  
*biber*), cut my hair!  
*muloi.īm*, soft  
*mūrd-*, *mard-* : *mer-*, *mār-*,  
 to die  
*mūrγ*, bird, fowl  
*mušaqqaṭ*, (in) trouble, (in)  
 difficulty, *mušaqqaṭ šīdīm*,  
 we encountered difficulties  
*mūžūk*, kind of edible bean  
 (*Ko. kučūn*)

## n

*na*, negative particle  
*nafer*, person, individual (with  
 numerals  
*naiza*, dagger  
*nāχun*, finger nail  
*nāχuš*, ill, unwell  
*nālīd-* : *nāl-*, to complain  
*nau*, open pipe; *nau i āsi.āb*,  
 conduit pipe (a hollowed-  
 out tree trunk) leading  
 water to a mill wheel  
 †*nazar*, glance; *nazar ber*  
*nihāl o kat*, she glanced,  
 looked, at the tree(s)  
*nazdīk*, near  
*ne*, nine

*nehum*, ninth  
*ner*, male; *ner buz*, billy-goat  
 †*nigār*, sweetheart (?), bulbul  
 †*nihāl*, tree  
*nīm*, half; *nīm i šau*, midnight;  
*nīm i rāh*, halfway; *yak o*  
*nīm*, one and a half  
*nīmāz*, *nīmāz*, prayer; *nīmāz*  
*i dīgyer*, (time of) afternoon  
 prayer; *nīmāz χuftan*, (time  
 of) prayer before midnight  
*nīmrūz*, midday; *āftau*  
*nīmrūz*, midday; *nīmrūzī*,  
 midday meal  
*nīna*, pupil of the eye  
*nīnīk*, -ā, a kind of relation;  
 maternal uncle(?) or paternal  
 aunt (?)  
 †*nīst*, is not  
 †*nom*, name  
*nūn*, bread; *nūn i āftauras*,  
 early morning meal  
*nūzdah*, nineteen

## r

*raft-* : *raw-*, *rau-*, to go  
*rag*, vein  
*rasānd-* : *rasān-*, to cause to  
 arrive, cause to reach  
*rasīd-* : *ras-*, to arrive, reach  
*rāst*, correct, true, (straight?)  
*rawān-* (?), *imrūz ba Drūs*  
*boiyad rawānum* (sic), I  
 must start for Drosh to-day  
*rikābī*, dish  
*rīχt-* : *rīz-*, to pour out, spill

*rīš*, beard ; *rīš i safīd*, a grey-beard, elder

*riška*, lucerne

*rīšt-* : *rīš-*, to spin

*rišta*, root

*rō-*, v. *ruft-*

*rō<sup>h</sup>*, cheek

*rōda*, entrails

*rōyan*, ghee, clarified butter

*rōn*, thigh

*ruft-* : *rō(y)-*, to sweep

*rūpūš*, veiled (of a woman)

# h

*haber*, cloud

*haft*, seven

*hamīn*, this same, this very

*hamūn*, that same, that very, the same ; *hamūn šaxs ast ke dīna āmad (zada būdamaš)*, it is the same man who came yesterday (whom I beat yesterday) ; *hamūn šaxs ast ke ōrā zadam*, that is the very man I beat

†*harām*, forbidden ; *χāb i man harām o šīd*, my sleep was denied me, my night was spoilt

*hast*, etc., it is, etc.

*hašt*, eight

*hawā*, air, atmosphere ; *hawā.i germ*, hot air

*hawāl*, circumstances, state ; *šumā čè hawāl dārīt ?* how are you ?

*hazār*, thousand

*hēcī* . . . *na*, nothing, not at all ; *hēcī, piš na šīdan*, they did not go forward at all

*her*, every ; *her jā*, everywhere ; *her rūza mīčarānand*, they take (them) to pasture every day

*him (ham)*, also, too

†*hišq*, love

*hīzam*, *hīzum*, firewood

*hušyār*, clever

# I. THE BAKHTIARI DIALECT

## INTRODUCTION

THE Bakhtiārī tribes occupy the large tract of mountainous country in South Persia, lying roughly between longitudes  $48^{\circ} 40'$  and  $51^{\circ}$  E., bounded on the south by the plains of Rāmuz, Shūshtar, and Dizfūl, and on the north by the high-lying submontane districts of Chahār Mahāl, Farēdan, and Khunsār.

From their mental and physical characteristics, and from their habits, there is every reason to believe that the Bakhtiārī are Iranians of the Iranians. This presumption is not belied by their language, and it is further strengthened by the nature and situation of their country, which consists of a series of lofty and rugged mountain ranges separating at once the Persian uplands from the low-lying plains of 'Arabistān, and the home and centre of the Persian race from the outskirts of the Arab diffusion. It seems more than probable that the Bakhtiārī of to-day are the modern representatives of a long series of ancestors who have occupied the same territories and followed a similar mode of life from a remote past.

The Bakhtiārī have for many generations been divided into two main groups of tribes known as the Haftlang and the Chahārlang. The hegemony of the whole now resides with the Haftlang, one of the sections of which provides the ruling family, whose members, under the title of the Bakhtiārī Khāns (Khawānīn i Bakhtiārī), have, thanks to the part which they have in recent years played in Tehran politics, acquired a European celebrity and occasional exaltation in the columns of the *Times*.

Though thus figuring as Haftlang this family is said to have originated from a boy of the Pāpī tribe of Lurs, who was ejected by his fellow tribesmen and recalcitrant subjects, and strayed into the Bakhtiārī country from the west of Luristān.

Till the middle of last century the Chaharlang were the dominant tribal group, and it was only Ja'far Qulī Khān, the grandfather of the present Haftlang Khans, who succeeded in extending their sway and establishing the general ascendancy of the Haftlang.

The Chaharlang are now numerically inferior and confined principally to the south-east portion of the country, where they live a more or less sedentary life, and to its northern and western frontiers, where they are nomadic.

The large majority of the Haftlang are nomadic, and in the course of their seasonal migrations cover all the central part of the tribal territory.

In the winter they are found scattered among the low hills and undulating valleys fringing the 'Arabistān plains, but with the arrival of the Vernal Equinox they begin to turn their faces northwards and then gradually make their way to the lofty central ranges and the high-lying hill-girt plains beyond, which border on and shelve down to the central Iranian plateau.

Autumn, again, sees them retracing their arduous steps along unmade tracks over the intervening ranges to their winter haunts.

Though nomads, whose principal interests centre in their flocks and herds, they are not—like many of their cousins the Lur tribes of Luristān—a pastoral people of the strictest sect, for they also practise agriculture. Indeed, many tribes cultivate two sets of crops, sowing wheat, barley, and other cereals in the uplands (*yēlāq*) in autumn, which they reap on their return in the following summer, and again sowing wheat and barley

in the *garmsīr* (hot country) in winter, which some of their number remain behind to reap and harvest when the general exodus takes place in spring.

The ordinary tribesmen are destitute of any bookish education or knowledge of the outer world, though they may visit the neighbouring towns as foreigners for commerce or barter, but the exigencies of their active, roving life, ever confronting them with the unmitigated dangers of rugged mountains and swift rivers, and exposing them to the vicissitudes of climate and weather, keep their wits in a state of intelligent activity.

Pastoral peoples are not usually fools, as the humble necessary cultivator often is, and the nomad grazier should be a combination of Rob Roy and the Lowland Scottish shepherd. The Bakhtiārī has more of Rob Roy perhaps than of the shepherd in him, and his natural pastimes, when left to pursue his own courses, are rather raiding and robbery than poetic reflection or philosophic meditation.

Considering his surroundings and his neighbours, it is not altogether surprising if the Bakhtiārī is a man of violence and not unacquainted with sin. If under the discipline of relatively powerful chiefs his quick temper may find satisfaction in belabouring a quarrelsome or sulky wife or hurling himself on an annoying brother Bakhtiārī, rather than in the excitement and danger of an attack on a neighbouring tribe, and if petty thieving and pilfering often take the place of robbery under arms and other high emprise, it is by no means always so. At least, the manliness of the race has not as yet been assailed by the debasing influences of law courts with their chicane and false swearing to another's hurt, practices in which, I have no doubt, the Bakhtiārī tribesman would soon prove an adept if opportunity presented itself.

The Bakhtiārī, whose ruling vice in his own humble

sphere is that of all Persians—greed of money and of possession — does not merely envy and grieve at the good of his neighbour; he tries to transfer it to himself.

I am, however, not here concerned with the Bakhtiārī's morals but with his language, and my object in adverting to his life and habits is to bring into prominence conditions which are calculated to affect the range and nature of his speech.

We have seen that the typical Bakhtiārī is a shepherd, cattle-owner, and nomad; we have seen that he is also an agriculturalist, that the country he inhabits is wild and savage, and that he is constantly exposed to the severities of nature, to heat and cold, to rain and snow, and parching dryness. All these conditions postulate a vocabulary sufficiently variegated to deal with them, for they constitute the crude material of necessary conversation.

As to manner of speech, the Bakhtiārī is an out-of-door animal and a mountain-dweller, and is accustomed to exercising his lungs, if occasion require, across a valley or down a hillside. The less sophisticated tribesman is therefore apt to be a noisy companion in a drawing-room; on the other hand, he has, as a rule, the merit of articulating clearly.

Turning to external conditions, until recent years the greater part of the country was little traversed by outsiders. Now, the Lynch Road carries a varying stream of caravans accompanied by Shushtari, Dizfuli, Chaharmahali, and occasionally Arab muleteers or donkey- or camel-men. But this traffic is restricted to the line of the road, and the districts and tribes lying off the road are little visited. On the other hand, there is considerable commerce with towns such as Shushtar, Dizful, Ramuz, and Ispahān, where the tribesmen take the products of their flocks and herds for sale, purchasing in their stead the more artificial necessities of life, such as matches, sugar, piece-goods, and cotton textiles of all sorts, which

furnish the principal material of their clothing, and all iron implements, such as spades, ploughshares, bits, and stirrups, as well as copper cooking pots.

Further, the Bakhtiārī have some relations, frequently hostile, with their tribal neighbours. On the west these are the Lurs, in particular the Dīrakwand and Sagwand, and on the south-east the Kūhgalū, all like themselves of Iranian stock and speaking dialects not widely differing from Bakhtiārī. On the north they have the Iranian village population of Chaharmahal and Farēdan. On the east, however, their neighbours are the Turkī tribe of the Qashgāi, and all along their southern border, only interrupted by the three towns mentioned above and a few villages, roam the Arab tribes of 'Arabistān. One small community of Arab origin even lives among and counts as a part of the Bakhtiārī. These are the 'Arab Gāmēsh, who, as their name implies, make their livelihood by keeping herds of buffaloes. The buffalo has no place among the stock of the true Bakhtiārī nomad.

Thus, the permanent external influences which may be expected to modify the Bakhtiārī tongue are: (1) the Persian dialects of the towns, (2) the Lur and Kūhgalū dialects, also Persian, and (3) the Turkī and Arab dialects, which are totally alien.

There is, however, a further fluctuating source of influences affecting the mental horizon and language of the tribes regarding which a few words are necessary. I cannot say exactly when the Bakhtiārī Khāns first began to visit the Persian capital, but it is certainly not less than twenty or thirty years since the Sardar Asad (Hājji 'Alī Qulī Khān) first began to frequent Tehrān, and at any rate ten or twelve years ago several of the Khāns of the rival families of cousins spent some time in the capital. The primary object of each visitor was to gain the ear of the Persian ministers and secure for the family of which he was a member the coveted posts of

Īlkhānī and Īlbēgi—officials who are appointed by the Central Government and recognized by them as the responsible heads of the tribe.

One chief, Luṭf ‘Alī Khān, now the Amīr Mufakhkham, served for many years with the then heir to the throne, Muḥammad ‘Alī Mīrzā, as Commander of his body-guard in Tabriz. Later, the part that several of the Khāns and their followers played in the struggle between the “Constitutional” party and Muḥammad ‘Alī, now become Shah, and how they ousted the latter and provided Persia with a Prime Minister and Cabinet, is public knowledge. Under this régime or that which succeeded it Bakhtiārīs also held several Provincial Governorships, e.g. those of Ispahān, Yezd, and Kermān.

The result of all this is that not only all the chief Khāns, but also hundreds of their followers, have in recent years spent long periods in Tehrān and the North, as well as in several other of the principal cities of Persia, and their outlook has been proportionately extended. In the case of the uneducated this means an increased familiarity with ordinary Persian and an enlarged vocabulary. Nor have these been the only acquisitions; Bakhtiārī sowars now smoke cigarettes instead of only the *qaliān*, and a respectable number of them have become addicted to opium.

Another effect of these sojournings abroad is to make it more difficult to say when and from what source foreign elements have been adopted into the language. Arabic and Turkī words may have been acquired at first hand from the Arabs and Qashgai, or they may have been picked up through the medium of ordinary Persian in Tehrān.

All better-class Bakhtiārīs talk ordinary Persian with ease and fluency, if not with a Tehrān intonation or preciousity, and are ready to water down their own dialect with it. Anyone who learns to read and write does so

in ordinary Persian, for Bakhtiārī has no literature and is seldom or never written.

The returned Vikings narrated their adventures in foreign lands and on foreign seas to their home-folk, and in the same way the Bakhtiārī at his home-coming doubtless describes the joys of the capital and the part his chiefs and he have played in national politics; and this cannot be done entirely in the restricted vocabulary of the nomad or the cultivator.

Bakhtiārī wanderings have not of late been confined to the soil of Persia. Several of the older Khāns have paid visits to Paris and London, and more than one Khān's son has been, or is being, educated in Swiss or English schools. We need not, however, expect to find the Bakhtiārī backwoodsman talking a Frenchified or Anglified form of his mother tongue. The effect is rather to alienate the Bakhtiārī chief's son from the tribesman than to draw the tribesman into the vortex of European civilization.

Our general conclusion may be that, like all languages that are not dead or moribund, the Bakhtiārī language is growing and incorporating extra-tribal elements, and the range of vision of the tribesmen is becoming extended beyond the geographical limits of their habitat, and that this process is likely to continue until the dialect gradually approximates, both in vocabulary and grammatical forms, more and more closely to a universal form of Persian.

It will, however, be many a long day before the names of the concrete objects of everyday life are ousted, or characteristic forms of inflection give way to those of ordinary Persian. Such matters rest with the mothers of the tribe, who do not travel beyond the shadows of their own eternal hills.

The Bakhtiārī have for many years attracted an increasing amount of attention on the part of Europeans. They were known, indeed, from references to them in Persian history, but as a modern and extant people they

were discovered for the outside world by Sir A. H. Layard, who lived among them on a familiar footing for some time in the years 1840-2, when the power of the Chaharlang chiefs, though tottering to its fall, was still dominant.

Another traveller, De Bode, Secretary of the Russian Legation at Tehran, also visited the country in 1840-1. Permanent relations between the Bakhtiārī and the British were, however, inaugurated only by the visit of Major H. A. Sawyer to their country in 1890, where Mrs. Bishop's wanderings also took her at the same time. Shortly before this, in 1889-90, Lord Curzon had travelled through Bakhtiārī-land, and the best account of the tribe is still to be sought in the pages of his masterly work, *Persia and the Persian Question*.

In all these years, however, little attention was paid to the Bakhtiārī dialect. I write beyond the reach of libraries and divorced from many of my own books, and I cannot speak with certainty, but I believe that a few Bakhtiārī words are given by Layard in JRGS., vol. xvi, and by Houtum Schindler in ZDMG., vol. xxxviii (1884), pp. 43-116, but neither of these articles have I been able to examine.

The only systematic study of the dialect would appear to be that contained in Oskar Mann's *Die Mundarten der Lur Stämme im südwestlichen Persien*, Berlin, Georg Reimer, 1910. Mann gives fifteen or sixteen pages of specimens of prose and poetry with translations in German, prefaced by a few general remarks on the various Lur dialects, including Bakhtiārī, and followed by a short combined vocabulary. The results of Mann's researches are useful as far as they go, but they are by no means free from error.<sup>1</sup>

<sup>1</sup> In his translations he twice renders Bχ. *īšā* (*īšā*) as "you", pl. German "Sie", but in his vocabulary he deliberately equates it in meaning with Mn.P. *īšān*, "they", German "sie", and on p. xxviii he again renders it by Mn.P. *īšān*,

I have, in recent years, devoted considerable study to the dialect, and have collected large quantities of popular poetry and prose tales. These I have written down from the mouths of several Bakhtiārī of the upper, or at least of the more intelligent classes, belonging to some of the principal sections of the Haftlang,<sup>1</sup> whose language represents what may, I believe, be considered the standard speech of the tribe.

In the circumstances in which the Bakhtiārīs live dialectal differences of vocabulary and pronunciation may be postulated and do in fact exist, but to ascertain and classify all the variants would require more minute and extended research than it has been possible for me to undertake. The material at my disposal is, however, fairly comprehensive and representative, and it should be adequate for my present purpose, which is to deduce a general outline of the phonology of the language.

There is naturally considerable latitude in the pronunciation, especially of vowels. That is a phenomenon from which no spoken language is exempt, and it is of course particularly marked where the steadying or petrifying effect of a script is absent.

I have chosen Modern Persian (Mn.P.) as the immediate basis of comparison, because that comparison is more useful than any other from the point of view of a person anxious to learn the language for practical purposes. The philologist can either already equate the Mn.P. forms with those of Old Persian and Avestic, or he can find plenty of assistance in doing so elsewhere. I have, however, in general, given brief indications of the older sounds which are represented.

I have provided a tolerably representative collection of words to illustrate the various sound developments, and additional examples of the initial sounds will be found in

<sup>1</sup> e.g. Zarāswand, Bédārwand, Dūrakī,

the vocabulary at the end of the article under the letter concerned, along with all the words cited in the text.

It is impossible for me here to deal with questions of morphology, but the differences between Bakhtiārī and Ordinary Colloquial Persian (O.C.P.), though noticeable, are not profound. The following points may be mentioned :—

The plurals of animate objects are usually formed by the addition of the suffixes *-ūn* (Mn.P. *-ān*) and *-gèl*, *-yèl*.

A suffix *-ke* is sometimes used with demonstrative force : *pī.â-ke*, “the man.”

The termination of the 3rd sg. of the present tense of verbs is *-ē* or *-a* ; that of the 2nd pl. is *-īn*, and of the 3rd pl. *-an*, *en*.

The perfect tense is obtained by the addition of *ē* to the forms of the preterite : *avēdum*, “I came” ; *avēdumē*, “I have come.”

The Mn.P. verbal prefix *mī-* is replaced by *i-*.

The verb *šudan*, “to become,” is not found, and its place is taken by *wo i bīdan*.

The forms *bāšam*, etc., are not found, and are replaced by the subjunctive of *bīdan*.

The construction with the past tenses of transitive verbs is the same as in Mn.P.

#### CONTRACTIONS, ETC., EMPLOYED

Afγ.	Afghān, Pashtū.
Air. Wb.	<i>Altiranisches Wörterbuch</i> , Bartholomae.
Ar.	Arabic.
Ary.	Aryan.
Av.	Avestic (Avestan).
G.Av.	Gathic Avestic.
Y.Av.	Younger Avestic.
Bχ.	Bakhtiārī dialect of Modern Persian.
G.	Gabri dialect of Modern Persian.
G.I.P.	<i>Grundriss der iranischen Philologie</i> .

H.	P. Horn, <i>Grundriss der neupersischen Etymologie</i> , 1893.
Hü.	H. Hübschmann, <i>Persische Studien</i> , 1895.
Ir.	Iranian.
k.	kerdan (to do, make).
Kurd.	Kurdi (most citations are from E. B. Soane's <i>Kurdish Grammar</i> , Luzac, 1913).
Kn.P.	Kermani dialect of Modern Persian.
Mn.P.	Modern Persian (classical and literary).
n.	noun.
O.C.P.	Ordinary Colloquial Persian.
O.P.	Old Persian.
Pāz.	Pāzend.
P.Ar.	Arabic word used in Persian; but when the word stands in the Mn.P. column Ar. alone signifies this.
Phl.	Pahlavi.
Skr.	Sanskrit (including Vedic).
St.	Steingass, <i>Persian-English Dictionary</i> .
Tol.	Tolman, <i>Ancient Persian Lexicon and Texts</i> , 1908.
T.	Turkish (as quoted by St.).

## NOTES

1. A vertical line above a letter indicates the stress accent.

2. The sign || between two forms indicates that both forms are in use and have been recorded.

3. A question mark *before* a word or statement indicates doubt whether the word really illustrates the principle of which it is given in illustration, or whether the statement is just.

4. A question mark *after* a Bχ. word indicates doubt as to the existence or correctness of the form; after an English word or Mn.P. word doubt whether it correctly

represents the meaning, or if a Persian word, whether it corresponds to the B<sub>χ</sub>.

Following the usual practice I have quoted Sanskrit roots and forms in their “un-gunated” forms. Following Bartholomae I have given Avestic roots in their “gunated” forms.

Thus: Skr. √*bhū-*, Av. √*bav-*.

The sign : after an infinitive serves to introduce the present base *dīdan* : *bīn*.

## PHONOLOGY

### BAKHTIĀRĪ SOUNDS

1. The principal sounds and those of which I have taken cognisance in B<sub>χ</sub>. are :

#### Vowels

<i>ā</i> ( <i>ǎ</i> )	<i>ā̇</i>		
<i>a</i>	<i>à</i>		
<i>ē</i>	<i>è</i>	<i>e</i>	
<i>ī</i>	<i>ì</i>		
<i>ū</i>	<i>u</i>		
<i>ō</i>	<i>o</i>		
<i>ai</i>	<i>·ei</i>	<i>au</i>	<i>oi</i>

#### Consonants

##### GUTTURALS

*k* (*k<sup>i</sup>*)  
*g* (*g<sup>i</sup>*, *gy*)  
*χ*  
*γ*  
*q*

##### PALATALS

*č*  
*ǰ*  
*y*

##### DENTALS

*t*  
*d*  
*δ*

##### LABIALS

*p*  
*b*  
*f*, *w/v*

## SIBILANTS

s

š

z

ž

## NASALS

ŋ

n

m

## LIQUIDS

l

r

## ASPIRATION

h

Of the simple vowels given above some tend to become diphthongal, thus :

 $\bar{a} \cdot a$  $\check{a} \cdot a$  $\overset{\circ}{a}^a$  $\bar{e} \cdot i$  $\bar{e}^i$  $\bar{o}^u$  $\bar{o}^a$ 

There are also :

 $au \cdot \bar{u}$  $ai \cdot i$ 

where the last element appears to have developed out of the preceding one and not to be original.

### *Value of the Symbols*

2.  $\bar{a}$  is as in "father".

$\check{a}$  is the corresponding short. It has not been considered necessary to give it a special sign, as it occurs only in conjunction with  $h$  ( $ah$ -,  $-ah$ -,  $-ah$ ) in the diphthongal  $a^a$ , and finally or independently. The value of  $ah$  seems also to approximate to  $\bar{a}$  and  $\check{a}$ , but the  $h$  is often slightly pronounced and the vowel short. Examples :

 $tahl$ 

bitter

 $b\bar{a}r$  ( $bahr$ )

share.

$\check{a}$  is used to mean  $\bar{a}$  or  $\check{a}$ .

3.  $\overset{\circ}{a}$  is the sound of *awe*, *autumn* :

 $d\overset{\circ}{a}$ 

mother (jackdaw).

$\overset{\circ}{a}$  is etymologically only a variant of  $\bar{a}$ . Some persons affect the one sound and some the

other, and the same man will sometimes use them indifferently in pronouncing the same word. From the extremes the sounds vary inwards, and it is sometimes difficult to know which sign to employ. The variation goes still further, and the sound changes to  $\bar{o}$ ,  $\bar{ö}$  on the one side and occasionally to  $a$   $\grave{a}$  on the other. Thus: *wa*, *wā*, *wâ*, *wō*, *wo*; *avēd* (not *āvēd*, probably owing to the accent falling on the second syllable), *ōvēd*, *ovēd*, *uvē-id*.

4. *a* is the ordinary vowel represented by the *fataḥ* of the Arabic script, resembling the *u* of "cut", but I think more open.
5. *à* represents a sound approximating to the *a* of "cat": (1) it is commonest in *ah* following a palatalized guttural as an alternative to the *ā* sound; (2) it also occurs before consonantal combinations beginning with *š*; and (3) it occasionally occurs as a variant of *ā* before *n*:

<i>kàh</i> ( <i>kah</i> )	chopped straw.
<i>wārgàh</i> ( <i>wārgāh</i> )	camping-ground.
<i>àšnīdan</i>	to hear.
<i>imānī</i> ( <i>imānī</i> )	thou remainest.
<i>māndan</i> , <i>mandan</i> , <i>māndan</i>	to remain.

6.  $\bar{e}$ , French *é* as in "détente"; Scots "day" (I take "dare" to be rather *dē<sup>e</sup>r*). It is frequently followed by an *i* sound:  $\bar{e}^i$ ,  $\bar{e}i$ .

<i>avēd</i>	he came.
<i>rē<sup>i</sup>δ</i>	he scattered.

In some words  $\bar{e}$ ,  $\bar{e}^i$  may be replaced by *ai*, e.g. *avēd*, *avaid*.

7.  $\grave{e}$  is an open  $\grave{e}$  approximating to the *e* of "let" and "men". It occurs occasionally before *n*
- |              |           |
|--------------|-----------|
| <i>ivènī</i> | he throws |
|--------------|-----------|

but most frequently finally when it is difficult to discriminate from  $\bar{e}$ , with which it seems to interchange.

8.  $e$  is the sound of  $e$  in "water".

9.  $\bar{i}$  is the  $\bar{i}$  of the French "dites". The nearest English is the sound of  $ee$ ,  $ea$ , as in "reed" and "bead", which, however, is said by Jespersen to be always diphthongal, but in "seat", for instance, it does not seem to me to be markedly so.

$i$  is the  $i$  in English "bit".

10.  $\bar{u}$  is the  $ou$  in the French "jour",  $oo$  in "boot".

$u$  is the  $u$  of the English "put", "pull".

11.  $\bar{o}$  is the  $o$  of the French "chose". It tends to become diphthongal  $ou$ ,  $o^u$ , like the  $\bar{o}$  of English, as in "so" (= *sou*), "close" (= *klous*).

$o$  is usually the  $o$  of the English "hop", "stock". Finally, and before  $h$ , it is the short of  $\bar{o}$ , the vowel sound in the French "peau", "faux".

12.  $au$  is the  $ou$  in the English "sound".

$ai$  is the vowel sound in English "died" (I should write Engl. "die"  $da^i$ ).

$ei$ , is  $\bar{e}i$ , or  $u^i$ . It is the sound I personally say in "tight" (*teit*), "tide" (*teid*), as opposed to the  $ai$  in "tied" (*taid*).

$oi$  as in the English "noise" (Engl. "boy" I should write  $boi^i$ ). It commonly appears for  $\hat{a}$  before  $\bar{e}$ ,  $y$ , etc.:

$j\hat{a}\bar{e}$

Mn.P.  $b\bar{i}\bar{a}yad$

$\chi ud\hat{a}ya$

$joi\bar{e}$

$b\bar{e}-oi-h-\bar{e}$

$\chi udoiya$ .

### Gutturals

13.  $q$  is the velar sound represented in the Arabic script by ق.

$k\}$  are often markedly palatal and develop a palatal  
 $g\}$  glide, as in :

$k^iam$  =  $kam$ .

$h\hat{a}^ik$  =  $\chi\bar{a}k$ .

$gyerdin$  =  $gardan$ .

$gyau$  ||  $gau$ .

In such cases they should, I think, be classed as Palatals.

$\chi\}$  are the voiceless and voiced guttural spirants  
 $\gamma\}$  represented in the Arabic script by  $\text{خ}$  and  $\text{غ}$ .

### *Palatals*

14.  $\check{c}\}$  are  $t\check{s}$  and  $d\check{z}$  respectively as in English "church"  
 $j\}$  ( $\check{c}er\check{c}$ ) and "judge" ( $ja\check{j}$ ).

These sounds are therefore compounds: dental + palatal.

$y$  initial is as in English;  $y\bar{u}$  as English "yew".  
 Medially it occurs only as a glide, is less of a spirant, and varies in force down to vanishing point.

### *Dentals*

15.  $t\}$  are, I think, post-dental.  
 $d\}$

$\delta$  is the voiced inter-dental spirant, the  $th$  in the English "this", "breathe".

$\theta$  I have only recorded once and it may be disregarded (it would be the voiceless inter-dental spirant, the  $th$  in the English "think", "death").

### *Labials*

16.  $p\}$   
 $b\}$  call for no remark.  
 $f\}$

$v\}$  The sounds I represent by these symbols are  
 $w\}$  troublesome. Neither of them in its English value exactly represents the  $B\chi$  sound, which

itself varies. I think the average sound is what Jespersen represents by  $\upsilon$ , and Germanic philologists by "barred  $b$ ",  $\acute{b}$ , which is an unrounded bilabial spirant, the  $u$  in the German "Qual", "Quelle". When final and preceded by  $\acute{a}$  the sound is, as a rule, definitely labiodental,  $v$ .

### *Sibilants*

17.  $\left. \begin{array}{l} s \\ z \end{array} \right\}$  I am unable to offer any exact information about the nature of the B $\chi$ .  $s$  and  $z$ , or of  $\acute{s}$  and  $\acute{z}$ . They seem to me not to differ perceptibly from the sibilants in the English "sit", "freeze"; "shut," "pleasure," and therefore the two first are, I suppose, alveolar, and the two latter palatal.

### *Nasals*

18.  $\upsilon$  The nasal immediately preceding  $g$  is always guttural, and I have not thought it necessary to mark it specially. Where the combination is in *pausā*, or is followed by a consonant, the  $g$  is silent.
- B $\chi$ . *tang*, pronounce *tan*, like English "tongue". When a vowel follows the  $g$  is pronounced: *tangumē*, pronounce *tan**gumē*, i.e. *tan-gum-ē*, *sanger*, etc.
19.  $\tilde{n}$  The sign  $\tilde{n}$  I have used to represent a nasalization which attaches itself to the preceding vowel. It would probably be more correct in some cases merely to mark the vowel as nasalized and in others to mark the vowel as nasalized and add an  $n$ , i.e. *hō-a*, *hō<sup>n</sup>a*, instead of *hōñā*, as I have sometimes done. I think, however, that there is often something more than a mere nasalization of the vowel, and as the

pronunciation varies between the extremes of simple vowel nasalization and a full dental *n*, this intermediate stage seems not improbable. As, however, I adopted the use of the sign *ñ* for this sound many years ago when first writing down Bakhtiārī, and have ever since continued to employ it from various considerations of convenience, it is possible that my phonetical appreciation has been prejudiced by my eye.

### *Liquids*

- 20.** About *m*, *r*, *l* I have no remarks to offer. They do not seem to differ noticeably from the corresponding English sounds, except that the *r* is always sounded and is not only a graphic survival as frequently in English (water = *wâtā*, etc.).

### *Aspiration*

- 20a.** *h* is as in English. Its position varies with the accompanying vowel. In *hâr* it is further back than in *hîn*.

- 21.** In the transliteration of Mn.P.:—

- (a) I have shown the classical *ē* and *ō* sounds as *ī* and *ū*, as they are now in most cases pronounced, except where it was desirable to distinguish between what were *ē* and *ō* and *ī* and *ū* respectively in classical Persian.
- (b) Written *ā* I have shown as *ā*, but it is to be remembered that at the present day it usually sounds more as a short *ā* or *o* (ɔ) and frequently before *n* as *ū*.
- (c) *a* is usually a somewhat drawled sound which I am unable to describe phonetically. It is *not* the English *a* in “cat” as Englishmen

- frequently like to make it, desiring to recognize a familiar friend. Often *a* is pronounced as *e*.
- (*d*) Written *ai* and *au* I have represented by those groups, though their pronunciation nowadays more usually approaches  $\bar{e}^i$  and  $\bar{o}^u$ .
- (*e*) As in B $\chi$ ., Mn.P. *q* tends to be pronounced as  $\gamma$ , and  $\gamma$  as *q*.
- (*f*) The *y*-glide boldly shown in most transliterations of Mn.P. is slight or imperceptible:  
 $\chi\bar{i}\cdot\hat{a}r$  or  $\chi\bar{i}^v\hat{a}r$ , not  $\chi\bar{i}\cdot y\hat{a}r$ .  
*gurba i qašangī*, a handsome cat.
- (*g*) The *v/w* question also presents difficulties in Mn.P. The solution is to be sought in ♡.
- (*h*) I have omitted *-h* where it has no etymological value.

### POSTSCRIPT

Since writing the above notes I have happily "discovered" the textbooks issued under the auspices of the International Phonetic Association, and have been able to acquaint myself to some extent with the principles and doctrines of the Association.

In particular I owe a special debt for enlightenment to Daniel Jones's *Pronunciation of English*, Grant's *Pronunciation of English in Scotland*, and Noel-Armfield's *General Phonetics*, which appear to me wholly admirable.

This good opinion is, I believe, not *entirely* due to my having found in these works confirmation and support in many doubts and suspicions which I had come to entertain of expressed or implied phonetic assertions contained in ordinary books on language: *o* in "on" is not the short *o* in "dote" (Scots) and so on, and Scots has a pure *e* and *o* corresponding to the French *é* and *o* (in *tôt*), etc.

Looking through what I have written above I would now tentatively establish the following equations with symbols employed by the I.P.A.:

$\bar{a}, \check{a} = a:$ and $a$	$\hat{a} = q:$ , $q$ (Scots)	$a = A$
$\grave{a} = ae$ or $a$ (Scots)	$\bar{e} = e:$ , $e$ (Scots)	$\grave{e} = \epsilon:$ , $\epsilon$
$e = \vartheta$	$\bar{i} = i:$ , $i$	$\dot{i} = I$

Final  $\grave{e}$  and  $\dot{i}$  sometimes =  $I$  (Scots).

$\bar{u} = u:$ , $u$	$u = \upsilon$ (?)	$-o = o$
$\bar{o} = o:$ , $o$ (Scots)	$o = \vartheta:$ , $\vartheta$	
$ai = aI$ or $aI$ (?)	$ei = \vartheta I$	
$au = aU$ or $aU$ (?)	$oi = \vartheta I$	

*Note.*—A point to note is that my long signs really represent quality, and not length. I think that vowels are seldom fully long in B $\chi$ . except when in the final position, e.g.  $p\hat{a} = pq:$ .

If this is so, a point of similarity is to be remarked between B $\chi$ . and Samnānī, *vide* § 3 of Arthur Christensen's "Le Dialecte de Samnān" in the *Mémoires de l'Académie Royale des Sciences et des Belles Lettres de Danemark*, 7<sup>me</sup> série, Section des Lettres, t. ii, No. 4, 1915.

$q = q$	$k = k$	$k^i = c$
$g = g$	$gy, g^i = ʒ$	
$\chi = \chi$	$\gamma = \mathfrak{H}$	
$\check{c} = ts$	$j = d\check{z}$	$y = j$ ( $i$ , also sometimes $\check{c}$ ?)
$\delta = \mathfrak{X}$		
$v = v$	$v$ and $w$ both probably tend to $\mathfrak{v}$	
$\mathfrak{v} = \eta$	$r$ probably $r$ and $a$	

I cannot venture to diagnose  $l$ , but I think it inclines to  $l^i$  rather than to  $l^u$ . As regards  $h$  see the *Pronunciation of English in Scotland*, § 124.

## VOWELS

### 22. $\bar{a}$ , $\hat{a}$ .

(1) B $\chi$ .  $\bar{a}$ ,  $\hat{a}$  = Mn.P.  $\bar{a}$ ; Av. O.P.  $\bar{a}$ ,  $a$

#### *Initial*

B $\chi$ . $\hat{a}wist\bar{u}\bar{n}$	pregnant; Mn.P. $\bar{a}bistan$	Av. $a$
$\hat{a}w\ddot{o}d\bar{i}$	place of $\bar{a}b\bar{a}d\bar{i}$	$\bar{a}$
	habitation	

<i>ālī</i>	polluted	<i>ālūda</i>	?
<i>āškār</i>	openly	<i>āškār</i>	Phl. <i>ā</i>
			Skr. <i>āvi-</i>

*Medial*

<i>bād</i>	wind	<i>bād</i>	Av. <i>ā</i>
<i>dās</i>	sickle	<i>dās</i>	Skr. <i>ā</i>
<i>hār</i>	thorn	<i>χār</i>	<i>a</i>
<i>māndan,</i> <i>mandan</i>	to remain	<i>māndan</i>	O.P. <i>a, ā</i>

*Final*

<i>bā, bā, wā</i>	with	<i>bā</i>	O.P. * <i>ā</i> Hü. 145.
<i>bālā</i>	up	<i>bālā</i>	Phl. * <i>ā</i> Hü. 172.
<i>dūnā</i>	wise	<i>dānā</i>	Phl. <i>ā</i>
<i>gīyā</i>	green fodder	( <i>gīyāh</i> obsol.)	

- (2) B<sub>χ</sub>. *ā, ā* → *ō, o* after *w*  
→ *ū, ō* before *n, m*.  
*Vide* §§ 29.4 and 31.3.

- (3) B<sub>χ</sub>. *ā* = Mn.P. *a*

B <sub>χ</sub> . <i>-dāh</i>    <i>dah</i>	-teen, ten	<i>-dah, dah</i>	Av. <i>a</i>
<i>ik'ānē</i>	to come off, out	<i>mīkanad</i>	<i>a</i>

In Mn.P. *kandan* has two meanings:

(a) to dig, extract.

(b) to fall out, come off.

<i>nā'alis</i>	don't let it	( <i>na hil-aš</i> )	<i>a</i>
<i>rā<sup>a</sup>d</i>	he went	<i>raft</i>	<i>a</i>

- (4) *Prosthetic*

B <sub>χ</sub> . <i>āstāra</i>	star	<i>sitāra</i>	star-, Skr.
<i>ostāra</i>			<i>stār-</i> , and <i>tāras</i> in pl.

- (5) *Loss of Initial ā*

B <sub>χ</sub> . <i>taš</i>	fire	Mn.P. <i>ātiš</i>	Av. n. sg. <i>ātarš</i>
-----------------------------	------	-------------------	----------------------------

**23. a, e.**(1) B<sub>χ</sub>. a = Mn.P. a ; O.P. Av. a*Initial*

B <sub>χ</sub> . <i>asp</i>	horse	<i>asp</i>	O.P. a
<i>angust</i>	finger	<i>angušt</i>	Av. a

*Medial*

<i>bastan</i>	to tie	<i>bastan</i>	O.P. a
<i>dast</i>	hand	<i>dast</i>	a
<i>gyalla</i>	flock	<i>galla</i>	
<i>sad</i>	100	<i>šad</i>	Av. a

*Final*

B <sub>χ</sub> . <i>āsīda</i>	in peace	<i>āsūda</i>	(O.P. a)
-------------------------------	----------	--------------	----------

and all past participle endings.

For *ar*, *er* = Mn.P. *ar*, *er* ← *ərə*. Vide § 58.(2) B<sub>χ</sub>. a = Mn.P. ā ; O.P. ā

B <sub>χ</sub> . <i>čaqū</i>	knife	<i>čāqū</i>	T.
<i>išgaft</i>	cleft	<i>šikāft</i>	
<i>mand</i>	remained	<i>mānd</i>	
<i>mānd</i>		(O.C.P. <i>mūnd</i> );	O.P. a
<i>avēd</i>    <i>ovēd</i>	came	<i>āmad</i>	O.P. ā-

**24. à.**B<sub>χ</sub>. à = Mn.P. a, ā ; O.P. Av. ā, *arə*(1) usually before etymological final *h* ;(2) frequently before *š* followed by a consonant ;(3) sometimes before *n* and *m*.

B <sub>χ</sub> . <i>čàh</i>	well	<i>čāh</i>	Av. ā
<i>dàh</i>    <i>dah</i>	ten	<i>dah</i>	a
<i>-gàh</i>	-place	<i>-gāh</i>	O.P. ā
<i>kàh</i>	broken straw	<i>kāh</i>	Phl. ā
<i>ràh</i>	road	<i>rāh</i>	Paz. ā
			O.P. *ā
<i>zàhm</i>    <i>zahm</i>	wound	<i>zaχm</i>	
<i>àšnīd</i>	heard	( <i>šunīd</i> )	

<i>iyàšnān</i>	you recognize	( <i>mīšināsīd</i> )	O.P. <i>ā</i>
<i>'āšt</i>	left, let	( <i>hišt</i> )	Av. $\sqrt{hārəz-}$
<i>mānd</i>	remained	<i>mānd</i>	O.P. <i>a</i>
<i>mānd</i>    <i>mand</i>			
<i>māšhūr</i>	generally known	<i>māshūr</i>	Ar.
<i>zāmand</i>	tired		Etym. (?)

Note also :—

<i>xārd</i>	ate	<i>x<sup>v</sup>urd</i>	Av. <i>-arə-</i>
<i>suvā</i>	in the morning	( <i>ṣabāḥ</i> ?)	Ar.
<i>tāk</i>    <i>tak</i>	alone		

## 25. ē, e<sup>i</sup>.

(1) B<sub>χ</sub>. ē = Mn.P. ī (Classical ē), chiefly O.P. *ai* ; Av. *aē*

### Medial

B <sub>χ</sub> . <i>bēd</i> , <i>bēδ</i>	willow	<i>bīd</i>	Av. <i>aē</i>
<i>dēv</i> ,	devil,	<i>dīv</i>	<i>daēva-</i>
<i>lēva</i>	mad	( <i>dīwāna</i> ?)	
<i>mēš</i>	ewe	<i>mīš</i>	<i>aē</i>

### Final

<i>kē</i>	who ?	<i>kī</i>	O.P. <i>*kaya-</i>
<i>pē<sup>i</sup></i>	fat	<i>pīh</i>	Av. <i>pīvah-</i>
			Hü. 365

(2) B<sub>χ</sub>. ē = Mn.P. *a*

### Medial

<i>avēd</i>    <i>avaid</i>	he came	<i>āmad</i>	O.P. <i>a</i>
Cf. O.P. ppc. <i>ha(n)gmatā</i> ; infin. <i>*gmatanaiy</i> .			
<i>istēdan</i> :	to seize	<i>sitādan</i>	
<i>istūñ-</i>		( <i>sitāndan</i> : <i>sitān-</i> )	

Skr.  $\sqrt{stā-}$ , “to steal” ; but Hü. (709) considers that the form with short vowel is the original one of the Mn.P. word. Root ? *stan*.

<i>ze<sup>i</sup>dan</i> ,	to strike	<i>zadan</i>	O.P. $\sqrt{jān-}$
<i>izanē</i>		<i>mīzanad</i>	

<i>zēna, zangèl</i>	wife, women	<i>zan,</i>	Y. Av. <i>janay-</i> ,
		<i>zanhā</i>	G. Av. <i>jānay-</i>
<i>zēra bi zēra</i>	gradually	<i>zarra</i>	Ar.

For B<sub>χ</sub>. *ēr* = Mn.P. *ar, ur*; Av. *ərə*. Vide § 58.2

(3) B<sub>χ</sub>. *ē, ēi* = Mn.P. *a + i, i + a, -ih-, -iha-, -ihi-*

B <sub>χ</sub> . <i>surmē·ī</i>	antimony	<i>surma·ī</i>
<i>zindē·ī</i>	life(time)	( <i>zinda·ī</i> )
		<i>zindagī</i>
<i>mudē·is</i>	his opponent,	<i>mudda·ī·aš</i>
	adversary	
<i>hamē·isūñ</i>	all of them	<i>hama(i) šān</i>
<i>tikē's dād</i>	he propped him	<i>takiya·aš</i>
<i>bi . . .</i>	up against . . .	<i>kard ba . . .</i>
<i>mē(h)mūnī</i>	entertaining	<i>mihmānī</i> O.P.
	a guest	* <i>maiθman-</i>
<i>idē</i>	he gives	<i>mīdihad</i>
<i>inē</i>	he places	<i>mīnihad</i>
<i>b'ēl</i>	let, allow	( <i>bihil</i> )
	(= <i>bihal</i> )	

(4) *nē + i* ← *na + palatal vowel*

<i>nē·iδ</i>	is not	<i>nīst</i>
(= <i>na + hēd</i> )		(= <i>na + hast</i> )
<i>nē·īdumat</i>	I did not see you	<i>na dīdamat</i>
(= <i>na-dīdumat</i> )		

(5) The following may also be noted:—

<i>girēdan,</i>	to seize	<i>giriftan</i>	Vide § 58.2a
<i>igirē</i>		<i>mīgīrad</i>	
<i>girēvistan,</i>	to weep	( <i>girīstan</i> ),	
<i>igirēvē</i>		<i>giryā k.</i>	
<i>mēra</i>	husband		
pl. <i>mīrgyèl</i>	men		
<i>mērgyèl</i>			

Etym.? It is difficult to connect this word or G. *mōdmāra*, “mother of the husband,” with any form such as O.P. *martiya*, owing to the absence of any relic of the *t*.

**26. è.**

(1) B<sub>χ</sub>. è = Mn.P. a in neighbourhood of palatal sound

<i>binìyèrīm</i>	let us see	<i>binigarīm</i>	
<i>rayètī</i>	acting as a	<i>ra'yatī</i>	Ar.
	cultivator		
<i>yèkī</i>    <i>yekī</i>	one	<i>yakī</i>	

èr for er following k :

<i>kèrd</i>    <i>kerd</i>    <i>kierd</i>	did	<i>kard</i>	
--	-----	-------------	--

before n, nd, followed by a palatal vowel :

<i>ibèndī</i>    <i>ibandī</i>	thou tiest	<i>mībandī</i>	
<i>χudāwèndī</i>    <i>χudāwandā</i>	Godhood    O God !		
<i>vèndī</i>    <i>vandī</i>	thou threwest		
<i>zamèndī</i>    <i>zāmand</i>	tiredness    tired		

(2) B<sub>χ</sub>. è = Mn.P. i, ih

<i>è</i>    <i>i</i>    <i>a</i>		<i>i</i> (the <i>izāfa</i> )	
<i>è</i>    <i>i</i>		verbal prefix	
	e.g. <i>èguδ</i> , "he was saying"		
<i>kè</i>    <i>ki</i>	that (conj.)	<i>kih</i>	O.P. * <i>kaya-</i>
<i>mèrabūnī</i>	kindness	<i>mīhr(a)bānī</i>	
			O.P. <i>-iθ-</i>
<i>sè</i>    <i>se</i>	three	<i>sih</i>	O.P. <i>i</i>

(3) B<sub>χ</sub>. -è frequently alternates with -ē

<i>yè</i>    <i>yē</i>	one		
------------------------	-----	--	--

**27. ī.**

(1) B<sub>χ</sub>. ī = Mn.P. ī

<i>ī</i>	this (adj.)	O.C.P. <i>īn, ī</i>	Skr. <i>ēna</i>
<i>-ī</i>	nom. ending	<i>-ī</i>	Phl. <i>-īh</i>

-īdan          infin.          Mn.P. -īdan  
                                 ending

*rīš*                  beard                  *rīš*                  Afγ. *gīru*

*šīr*                  milk                  *šīr*                  Av. *ī* ?

Skr. *ī*

*zumīñ*          ground                  *zamīn*          Phl. *zamīk*

(2) Bχ. *ī* = Class.    Mn.P. *ē* ; O.C.P. *ī*

Verbal endings :

1st plur. - <i>īm</i>	Cl. Mn.P. - <i>ēm</i>	} Phl. - <i>ē</i> - representing caus. - <i>aya</i> -
2nd plur. - <i>īn</i>	- <i>ēd</i>	
2nd sing. - <i>ī</i>    <i>ē</i>	- <i>ī</i>	

*dīr*                  late                  *dēr* || *dīr*    O.P. *darga*-  
Skr. *dīrghā*-  
Hü. 547

*hīva*                  firewood                  *hēzam* ||    Av. *aē*  
*hīzam*, *χīma*

(3) Bχ. *ī* = Mn.P. *i*

*tīka*                  fragment                  *tikka*

(4) Bχ. *ī* = Mn.P. *ū* ; O.P. *ū*, *au*

*bīdan*                  to be                  *būdan*                  O.P. *ū*

*balīt*                  holm oak                  *balūt*

*dī*                  smoke                  *dūd*                  Phl. *ū* ; Skr. *ū*

*dīr*                  distant                  *dūr*                  O.P. *ū*

*hīn*                  blood                  *χūn*                  Av. *vohunī*

*mī*                  hair                  *mūē*                  Phl. *mō(d)*,  
O.P. \**mauda*

*pīl*                  money                  *pūl*

*rī*                  face, surface                  *rū*                  Av. *raoda*-

Cf. *malk i mīt*, "the angel of death."  
*maut*

(5) Bχ. *ī* = Mn.P. *u* (aw)

*dīn*                  tail                  *dum*                  Av. *ū*

*hīrd*                  reduced to  
powder, etc.                  *χ<sup>v</sup>urd*

<i>sī·ā̃r</i>	mounted,	<i>suwār</i> ,	O.P. <i>asabāri-</i>
<i>suwār</i>	riding	<i>sawār</i>	Tol. s.v.

(6) B<sub>χ</sub>. *ī* = Mn.P. *ō*, au

<i>mīsum</i>	season	<i>mausim</i> ,	Ar.
		<i>mōsim</i>	

(7) B<sub>χ</sub>. *ī* and *ē* are sometimes used alternatively

<i>mēra</i>	husband
<i>mār'i</i>	husband of
<i>mīrgèl</i>	men
<i>tē</i>	eye
<i>tī·um</i>	my eye
<i>-ī</i>    <i>-ē</i>	2nd sing. verbal ending

(8) B<sub>χ</sub>. *ī* prosthetic

<i>īmā</i>	we	<i>mā</i>	Cf. O.P. <i>amāχam</i> Av. <i>ahmāka-</i>
<i>īsā</i>	you (plur.)	<i>šumā</i> (?)	Cf. G.Av. <i>χšmāka-</i> Av. <i>yušmāka-</i> (?)

## 28. i.

(1) B<sub>χ</sub>. *i* = Mn.P. *i*

<i>či</i>    <i>čè</i>	what	<i>čih</i>	O.P. Av. <i>i</i>
<i>ki</i>    <i>kè</i>	that	<i>kih</i>	O.P. * <i>kaya-</i> Skr. <i>kaya-</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>zərəd-</i>
<i>-istan</i>	infin. ending	<i>-istan</i>	O.P. $\sqrt{ah-}$
<i>zi</i>    <i>zè</i>	from	<i>zi</i> ( <i>az</i> )	O.P. <i>hačā</i>

(2) B<sub>χ</sub>. *i* = Mn.P. *u*

<i>dirist</i>	right, well	<i>durust</i>	O.P. <i>u</i> ; Hū. 551
<i>durišt</i>	coarse	<i>durušt</i>	O.P. <i>u</i> ; Hū. 552
<i>dišmanī</i>	hostility, enmity	<i>dušmanī</i>	O.P. <i>duš-</i>
<i>dišmūn</i>	abuse	<i>dušnām</i>	O.P. <i>duš-</i>

(3) B<sub>χ</sub>. *i* = Mn.P. *a*, sometimes under the influence of a neighbouring palatal sound or *n*

This change is general in Kn. dialect: "Fath i Yezdi."

<i>dindūn</i>	tooth	<i>dandān</i>	Av. <i>dantan-</i>
<i>dindador</i>	well-ribbed	( <i>danda-dār</i> )	„
<i>jistan</i>	to jump, leap	<i>jastan</i>	Av. $\sqrt{yah-}$ ?
<i>χarmin</i>	gathered crops	<i>χarman</i>	
<i>irivan</i>	they go	<i>mīrawand</i>	
<i>sigū</i>	puppy	cf. <i>sag</i>	Ir. <i>a</i>
<i>sivak</i> ←	light (not	<i>sabuk</i>	
<i>savik</i>	heavy)		
<i>šilk</i>	appearance	<i>šakl</i>	Ar.
<i>zinjīr</i>	chain	<i>zanjīr</i>	

(4) B $\chi$ . *i* prosthetic; before initial *sp*, *st*, *šk*, and *šm*, and probably before *sk* and *št*

<i>ispēd</i>	white	<i>safēd, safīd</i>	Av. <i>spaēta-</i>
<i>ispārdan</i>	to commit to	<i>supurdan</i>	
<i>ispurdan</i>			
<i>istēdan</i>	to seize	<i>sitādan</i>	$\sqrt{stān}$ ?
			Hü. 709
<i>iškam</i>	belly	<i>šikam</i>	
<i>išmārdan</i>	to count	<i>šumurdan</i>	Skr. $\sqrt{šmar-}$
			Av. <i>-šmar-</i>
<i>istīm</i>	tent-pole	<i>sitūn</i> ?	Av. <i>stūna-</i>

## 29. $\bar{u}$ .

(1) In B $\chi$ . there is frequent interchange between  $\bar{u}$  and *u*, and between  $\bar{u}$  and  $\bar{o}$

B $\chi$ .  $\bar{u}$  = Mn.P.  $\bar{u}$

<i>ibūhum</i>	I become	cf. <i>būdan</i> ,	O.P. pres. base
<i>ibūm</i>		<i>buwad</i>	<i>bava-</i>
<i>χū</i> ( <i>χuvē</i> )	good	<i>χūb</i>	Cf. Skr. <i>suva-</i>
			<i>puṣ-</i> ; Hü. 503
<i>mūšk</i>	mouse	<i>mūš</i>	Skr. $\bar{u}$
<i>tū</i>    <i>to</i>	thou	<i>tū</i> (older <i>tō</i> )	Av. <i>tava</i>

(2) B $\chi$ .  $\bar{u}$  = Mn.P.  $\bar{o}$  (in all cases also pronounced  $\bar{u}$  in O.C.P.); O.P. *au*; Av. *ao*

<i>būsīdan</i>	to kiss	<i>bōsīdan</i>
----------------	---------	----------------

<i>dū</i>	sour milk	<i>dōγ</i>	Skr. $\sqrt{dōh}$ - Cf. <i>dógha</i> -
( <i>dō<sup>u</sup>dan</i> ) : - <i>dūš</i> -	to milk	<i>dōšīdan</i>	
( <i>dō<sup>u</sup>dan</i> ) : - <i>dūz</i> -	to sew	<i>dōxtan</i>	
<i>dūst</i>	friend	<i>dōst</i>	O.P. <i>au</i>
<i>dūš</i>	last night	<i>dōš</i>	Av. <i>ao</i>
<i>ikū<sup>a</sup>m</i>	I pound	<i>mīkōbam</i>	Phl. <i>ō</i>
<i>kūh</i>    <i>kōh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>rūz</i>	day	<i>rōz</i>	O.P. <i>au</i>
( <i>sō<sup>u</sup>dan</i> ) : <i>isūsē</i>	it burns	<i>mīsōzad</i>	Av. <i>ao</i>
<i>ū</i>	that (adj.)	<i>ō</i>	O.P. <i>ava</i> -

(3) B $\chi$ . *ū* = Mn.P. *au* ; Av. *ava*

<i>nū</i>	new	<i>nau, nō<sup>u</sup></i>	Av. <i>nava</i>
( <i>nō, nev</i> , H. 1045 ; <i>nau, nou</i> , Hü. 1045.)			

(4) B $\chi$ . *ū* = Mn.P. *ā* before *n* and *m* (see also B $\chi$ . *ō*)

This change is common in vulgar O.C.P., especially before *n*. In the educated speech a sound approximating to *o* (*ɔ*) and the short of *ā* is usual.

<i>aspūñ</i>	horses	( <i>aspān</i> O.P. <i>ā</i> obsol.) <i>asphā</i>	
<i>čārbūñ</i>	riding animals	(* <i>čahārpā'ān</i> )	O.P. <i>ā</i>
<i>pistūñ</i>	teat	<i>pistān</i>	Av. <i>fštāna</i> Air. Wb. s.v., but Hü. 317
<i>rūñ</i>	thigh	<i>rān</i>	Av. <i>ā</i>
<i>šūm</i>	evening meal	<i>šām</i>	Av. <i>ā</i>
<i>šūn</i>	shoulder	<i>šāna</i>	
<i>zūñwī</i>	knee	<i>zānū</i>	

Cf. Av. *zānu-drājah*-, H. and Hü.,  
but see Air. Wb. *sub voce*.

- (5) Final *-ān* is usually *-ūñ*, sometimes *-ōñ* in Bχ.; medially *ōñ* alternates with *ūñ*, and sometimes *ān* is found.

<i>dōñist</i>	he knew	<i>dānist</i>
<i>dūñist</i>		
<i>hōña</i>    <i>hūna</i>	house	<i>χāna</i>

*Note.*—Bχ. *igurūsum*, “I run away” (past base *gurōδ-*), in Mn.P. *mīgurīzam*, which, however, in O.C.P. has the alternative past bases *gurīχt* and *gurōχt*.

### 30. u.

- (1) Bχ. *u* = Mn.P. *u*

<i>guδan</i> ,	to say	<i>guftan</i>	O.P. $\sqrt{gub-}$
<i>gudan</i>			
<i>ikunum</i>	I do	<i>mīkunam</i>	O.P. <i>u</i>
<i>χum</i>    <i>χu<sup>u</sup>m</i>	myself	<i>χ<sup>v</sup>udam</i>	Av. <i>χ<sup>v</sup>ato</i> → Mn.P. <i>χ<sup>v</sup>ud</i>
<i>turuš</i>	sour	<i>turš</i>	
<i>iyūftam</i>	I fall	<i>mī·uftam</i>	Av. <i>ava</i> + $\sqrt{put-}$

- (2) Bχ. *u* = Mn.P. *a* usually when in the neighbourhood of a labial, and particularly before *m*, and occasionally in other circumstances.

<i>čādur</i>	veil, tent	<i>čādar</i>	
<i>duhūn</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i>
<i>dāhūñ</i>			O.C.P. <i>dahan</i>
<i>juwūñ</i>	young man	<i>jawān</i>	Av. acc.
<i>javōñ</i> , etc.			<i>yavānəm</i>
<i>rundan</i>	to drive	<i>rāndan</i>	
<i>rōndan</i>			(= * <i>rawān(i)dan</i> )
<i>iravum</i>	I go	<i>mīravam</i>	
<i>wur-</i>	vb. prefix	<i>bar-</i>	O.P. <i>a</i>
<i>wur</i>	on, upon	<i>bar</i>	O.P. <i>a</i>

Before *m* B $\chi$ . *u* = Mn.P. *a* (i):

<i>-um</i>	$\left\{ \begin{array}{l} \text{1st sg. vb. suff.} \\ \text{1st sg. enclitic} \\ \text{pronoun} \\ \text{ordinal suffix} \end{array} \right\}$		<i>-am</i>	O.P. <i>ā</i>
			<i>-um</i>	Av. <i>-ama-</i>
			<i>ādum</i> man	Ar. <i>ādām</i>
			<i>hum</i> also	O.P. <i>a</i> <i>ham</i>
<i>hum-sā</i> , etc.	neighbour		<i>ham-sāya</i>	
<i>hākum</i>	ruler		<i>hākīm</i>	Ar.
<i>zūmīn</i>	ground		<i>zamīn</i>	

(3) B $\chi$ . *u* = Mn.P. *ā* before *m*

<i>ārūm</i>	ease	<i>ārām</i>	Av. <i>ā</i> ; O.P. <i>*ā</i>
<i>anjum girēd</i>	be completed	<i>anjām girift</i>	
<i>iltizum</i>	undertaking, guarantee	<i>iltizām</i>	Ar.
<i>dum</i>	hunter's net	<i>dām</i>	Skr. <i>dāma-</i>
<i>salumat</i>	safety	<i>salāmat</i>	Ar.

(4) B $\chi$ . *ū*  $\leftarrow$  *-uh*  $\leftarrow$  *-ōh* = Mn.P. *-āh-*; B $\chi$ . *-um* = Mn.P. *-aham, -iham*

<i>iχum</i>	I want	<i>mīχ<sup>v</sup>āham</i>
<i>iχuhum</i>		

By the dropping of etymological *h* (*-ih*, *-ah*) or an *h*, *v*, or *y* glide, forms such as the following are obtained:

<i>ibūm</i>    <i>ibūhum</i>	$\left\{ \begin{array}{l} \text{corresponding} \\ \text{to} \\ \text{O.C.P.} \end{array} \right\}$	( <i>buwam</i> )
<i>idum</i>		<i>mīdaham</i>
<i>ijum</i>		<i>mījāham</i>
<i>igum</i>    <i>igūhum</i>		<i>mīgūyam</i>
<i>inum</i>		<i>mīniham</i>
<i>irum</i>    <i>irivum</i>    <i>iruvum</i>		<i>mīrawam</i>

Where an *ā* or *ō* is involved the B $\chi$ . vowel is often *ō*:

<i>iχōn</i>	they wish	<i>mīχ<sup>v</sup>āhand</i>
<i>iχōē</i>	he wishes	<i>mīχ<sup>v</sup>āhad</i>

*igōē* || he says *mīgōyad*  
*igōhē* || *igūhē*

### 31. ǫ.

The length of Bχ. *o* is so liable to variation that it is convenient to treat all forms of it together. There are three principal sounds represented by Bχ. *ō* and *o*, viz., Mn.P. *ō*, *ā*, *au*.

- (1) Bχ. *ǫ* = Mn.P. *ō* (O.C.P. *ū*) and *ū*; O.P. Av. *-ū-*, *-va-*, *-au-*, (*ao*)

<i>dǫ</i>	two	<i>dū, do</i>	Av. <i>dva-</i>
<i>gō</i>	human	<i>gūh</i>	Av. <i>ū</i>
	excrement		
<i>igōhē, igōē</i>	he says	<i>mīgōyad</i>	} O.P. $\sqrt{gub-}$
(also <i>-ū-</i> )			
<i>bugo</i> (also <i>ū</i> )		<i>bigō</i>	
<i>kōh</i>    <i>kūh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>tǫ</i>    <i>tū</i>	thou	<i>tō</i> (Hü.400)	Av. <i>tava</i>
		O.C.P. <i>tū</i>	

- (2) Bχ. *ǫδ* = Mn.P. *u* + χ<sup>t</sup>, *ō* + χ<sup>t</sup> (see χ<sup>t</sup> § 44.2)  
*ǫm* = Mn.P. *u* + χ<sup>m</sup> (see χ<sup>m</sup> § 37.4 e)

<i>dǫδer</i>	daughter	<i>duχtar</i>	Av. <i>duγdar</i>
			Phl. <i>duχt</i>
<i>dōdan</i>	to sew	<i>dōχtan</i>	
<i>furō<sup>u</sup>dan</i>	to sell	<i>furōχtan</i>	Av. <i>*fra +</i>
			<i>uχšta- ?</i> H. 824
<i>gurōdan</i>	to flee	<i>gurōχtan</i>	
<i>pō<sup>u</sup>dan</i>	to cook	<i>puxtan</i>	Ir. <i>*paχua-</i>
<i>sō<sup>u</sup>dan</i>	to burn	<i>sōχtan</i>	Av. <i>°suχta-</i>
<i>šǫm</i>	plough-land	<i>šuxm</i>	

In Bχ. *ū* appears in the present bases of most of above verbs, v. § 29.2.

(3) B $\chi$ . ō, (ā, ă-) = Mn.P. ā, usually O.P. Av. ā, especially before *n* (see also B $\chi$ . ū, §§ 29.4 and 30.4)

<i>osmāñ</i>	sky	<i>āsmān</i>	O.P. <i>asman-</i>
<i>āsemūñ</i>			acc. <i>asmānam</i>
<i>oftau</i>	sun	<i>āftāb</i>	Skr. * <i>ābha-</i>
<i>āftau</i>			<i>tāpa-</i>
<i>oftīn</i>	sleeve	<i>āstīn</i>	
<i>ōhī</i>    <i>āhī</i>	gazelle	<i>āhū</i>	cf. Skr. <i>āśu-</i>
<i>ōnā, ōnōñ</i>	they	<i>ānān</i>	cf. O.P. <i>ana-</i>
<i>ūnūñ</i>		(obsol.), <i>ānhā</i>	
<i>ord</i>    <i>ārd</i>	flour	<i>ārd</i>	O.P. * <i>ā</i>
<i>ōvēd, ōvēid,</i>	he came	<i>āmad</i>	O.P. <i>ā</i>
<i>avēd, avaid</i>			
<i>iyom</i>	I come	<i>mīāyam</i>	O.P. <i>ā</i>
<i>iyāhum</i>			
<i>bēōr</i>	bring	<i>bēār</i>	O.P. <i>ā</i>
<i>birōnē</i>	he may drive	<i>birānad</i>	
<i>bōyī</i>	arm	cf. <i>bāzū</i>	Av. <i>ā</i>
<i>bōzī</i>	game	<i>bāzī</i>	
<i>dōnist</i>	he knew	<i>dānist</i>	O.P. <i>ā</i>
<i>dōrī</i>	medicines (herbs)	<i>dārū</i>	
<i>dōwā</i>	son-in-law, bridegroom	<i>dāmād</i>	Av. <i>zāmātar-</i>
<i>girōñ</i>	dear (not	<i>girān</i>	
<i>grōn</i>	cheap)		
<i>gōīdan</i>	to copulate	<i>gāīdan</i>	
<i>jōñ</i>	life	<i>jān</i>	cf. Skr. <i>dhyāna-</i> G.I.P. 1.1, § 99.2, and Hü. 413
<i>iχōn</i>	they wish	<i>mīχ<sup>v</sup>āhand</i>	
			cf. Av. <i>χ<sup>v</sup>āsta-</i>
<i>χōñd</i>	he recited	<i>χ<sup>v</sup>ānd</i>	Av. <i>√χ<sup>v</sup>an</i>
<i>nišōñ</i>	to show	<i>nišān d.</i>	
<i>dādan</i>			
<i>soya</i>	shade	<i>sāya</i>	Skr. <i>ā</i>

<i>soyīd</i>	he rubbed down	<i>sāyīd</i>	Skr. $\sqrt[2]{\text{śā-}}$
<i>šōñā</i>	comb	<i>šāna</i>	Phl. <i>ā</i>
<i>tōrīk</i>	dark	<i>tārīk</i>	Av. <i>tāθra-</i>
<i>wō    wā</i>	must	( <i>bāyad</i> )	

(4) Bχ. *ōu* = Mn.P. *au*, *ōu*

*jōu || joh*      barley      *jau, jōu*  
(*jev, jō*, H. 428)

pl. *jāhā, jahā*      *jauhā*

(5) It is not clear to what original form is to be referred Bχ. *mō || mū* = I. There is no nasalization to represent the *n* of the Persian *man*, O.P. *manā* (gen. sing.). Perhaps it descends from the enclitic acc. form, which appears as *-mā* in both G. and Y. Av.

#### DIPHTHONGS

### 32. *ai* and *ei*; *ay*-

(1) Bχ. *ai* = Mn.P. *ai*; O.P. *-ati-*, *adiy*; Av. *-aiti*, *-aδa*

<i>ai !    aē !</i>	oh ! (voc.)	<i>ai !</i>	
<i>kai</i>	when ?	<i>kai</i>	Av. <i>kaδa</i>
<i>pai    pei</i>	tendo Achillis	<i>pai</i>	
<i>pai</i>	track	<i>pai</i>	Av. <i>paδa-</i> ; cf. O.P. (ni) <i>padiy</i>
<i>paiwand</i>	joint	<i>paiwand</i>	Av. <i>paiti-</i>
<i>paiya</i>	fordable		
<i>bē peiya</i>	unfordable		
<i>mail</i>	liking	<i>mail</i>	Ar. (O.C.P. <i>mēl</i> )

(2) *ai* when peculiar to Bχ. has usually developed from *a*, followed by *y*, which may represent Mn.P. *d* or *g* (and *j*), or which may be a glide.

*bainām ||*      defamed      *badnām*  
*bēnām*

<i>mai'as</i>	bee	<i>magas</i> (fly)	
<i>mayas</i>			
<i>mailis</i>	assembly	<i>majlis</i>	Ar.
<i>saiyèl, sayèl</i>	dogs	<i>sag-hā</i>	
← <i>*sagyèl</i>			
pl. of <i>sag</i> , <i>sa</i>			
<i>saina</i>	dog(s), acc.	<i>sag (hā)-rā</i>	
<i>mai'au</i>	don't come		
<i>mai'yārīn</i>	don't bring (pl.)		

These two last should, perhaps, be written *mā'au*, *mā'yārīn*.

(3) Bχ. *ai* often alternates with *ē<sup>i</sup>*, *ē*:

<i>avēd</i>    <i>avaid</i>	he came
<i>avērd</i>    <i>avaird</i>	he brought
<i>istēd</i>    <i>istaid</i>	he took
<i>zē<sup>i</sup>dan</i>    <i>zaidan</i>	to strike

(4) Other examples of *ai* in Bχ. are:

<i>dain</i>    <i>dēn</i>	obligation	? <i>dain</i>	Ar.
	(moral)		
<i>hai</i>	continually,	O.C.P. <i>hai</i>	
	always		
<i>lai</i>	<i>gīlīm</i> , woven rug		
<i>painīdan</i> :	to measure	? <i>paimūdan</i>	
<i>ipain</i> ← <i>*paimn-</i>	?		
<i>tai</i>	in the presence of, to		
<i>tai</i>	half of a donkey (etc.) -load.		

### 33. *au*.

(1) Bχ. *au* appears to be always secondary, being derived in most cases from *ab*, *āb*, *av*, *af*(š); V. 46.2, 4, 5, and 47.8. In a few cases it corresponds directly to Ar. *au*.

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
<i>aur</i>	cloud	<i>abr</i>	Av. <i>awra-</i>
<i>bē'au</i>    <i>bī'ā</i>	come	<i>bē'ā</i>	

<i>binauš</i>	violet	<i>binafš</i>	Phl. <i>vanavšak</i> ← <i>fš-</i>
<i>dau'anīd</i>	he ran	<i>dawīd</i> (cf. <i>denīdan</i> , H. 574 bis)	
<i>kauš</i>	shoe	<i>kafš</i>	
<i>biχau'an</i>    <i>biχaun</i>	make lie down	<i>biχ<sup>v</sup>ābān</i>	
<i>χausīd</i>	he lay down	<i>χuspīd</i> ← <i>*χafšīd</i>	
<i>rau<sup>n</sup>na</i>    <i>rau<sup>ū</sup>na</i>	starting out	<i>rawāna</i>	
<i>sauz</i>	green	<i>sabz</i>	Ar.
<i>šau</i>	night	<i>šab</i>	O.P. <i>χšap-</i>
<i>tau</i>	fever	<i>tab</i>	Av. <i>√tap-</i>
<i>tauwistūñ</i>	summer	<i>tābistān</i>	
<i>zaur</i>	rough, coarse	<i>zabr</i>	(Ar. ?)
<i>čitaur</i>	how ?	<i>čitaur</i>	Ar. <i>ṭaur</i>
<i>daur e</i>	around (prep.)	<i>daur i</i>	Ar. <i>daur</i>

## (2) Bχ. au resulting from Metathesis :

<i>haulā</i>	sweetmeats	<i>ḥalwā</i>	Ar.
<i>saur</i>	sneeze	cf. <i>surfa</i> ?	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	

## (3) Other examples of Bχ. au are :

<i>āftau</i>	sunset (cf. <i>āftau derrahd</i> , sun set)		
<i>derrau</i>			
<i>aurā.ī</i>	alarmed		
<i>aurau</i>	water channel, (drain ?)		
<i>daurī</i>	platter, tray		
<i>girdaurī</i>	collecting one's things for		
<i>girdawārī</i>	a journey		
<i>haul</i>	outcry		
<i>laudaga</i>	shivering		
<i>naud i</i>	a matting bundle of dates		
<i>χurmā</i>			

**34. oi.**

B $\chi$ . oi is frequent as an alternative to  $\hat{a}(h)$ , before  $\hat{i}$ ,  $\hat{e}$ ;  
also as an alternative to  $-\hat{a}y-$ :

<i>bisoiyīn</i>	rub!	<i>bisā.īd</i>
<i>iyoi.ē</i>    <i>iyōhē</i>	he comes	<i>mī.āyad</i>
<i>doiya</i>	oh mother!	( $d\hat{a}$ = mother)
	oh daughter!	
<i>joi.ē</i>    <i>jā(h)ē</i>	a place	<i>jā.ē</i> (O.C.P. <i>joi.ī</i> )
<i>moiyūn</i>	mare	<i>mādī.ān</i>
<i>māyūn</i>		
<i>nihoiyat</i>	limit	<i>nihāyat</i> Ar.
<i>nihāyat</i>		
<i>poi.īz</i>    <i>pō.īz</i>	autumn	<i>pā.īz</i>
<i>zoi.īd</i>    <i>zō.īd</i>	she gave	<i>zā.īd</i>
	birth to	

## CONSONANTS

## GUTTURALS

**35. k.**

(1) B $\chi$ .k = Mn.P.k, O.P. *k*; suffixes in *-k* are a characteristic in Phl.

*Initial*

<i>kandan</i>	to dig	<i>kandan</i>
<i>kerdan</i>	to do	<i>kardan</i>
<i>kī</i>	who?	<i>kī</i>
<i>kaftār</i>	hyena	<i>kaftār</i>

*Medial and Final*

<i>kauk</i>	hill-partridge	<i>kabk</i>
<i>pī.āke</i>	the man	
<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>takūñ</i>	shaking,	<i>takān</i>
	knocking	
<i>yèkī</i>	the one	<i>yakī</i>

(2) **-k** is dropped in :

<i>yē, yè,</i>	one	<i>yak</i>	
<i>ya    yek</i>			
<i>hu<sup>i</sup>m    hukm</i>	order	<i>hukm</i>	Ar.

Perhaps also in :

<i>tainīdan</i>	to shake (a tree, etc.)
	which may be <i>tak</i> (cf. <i>takān</i> ) and <i>-nīdan</i>
	caus. suffix → <i>*tagnīdan</i> → <i>*taynīdan</i>

and possibly in :

<i>mainā</i>	a cloth worn by women on the head and neck
--------------	--

This form may be compared with G. *maknū* (*maqnū*?) and *maχnā*, *maχnū* and Kn.P. *maχnā*; cf. P.Ar. *migna'a* (St.). The *q* would readily pass into *γ* and possibly *χ*, and in Bχ. this *γ* might pass through *g* into *y*.

(3) **-k** is preserved in :

<i>dāk</i>	mother
(poetical)    <i>dā</i>	
<i>pistūñak</i>	nipple of gun
<i>nuk, nu<sup>i</sup>k</i>	point of

(4) Bχ. **k** = Mn.P. *χ<sup>v</sup>*

<i>qum a kēš</i>	kindred,	<i>qaum o χ<sup>v</sup>īš</i>
	kinsmen	

(5) **sk**; vide § 50.2

(6) Other examples<sup>1</sup> of **k** in Bχ. are :

<i>gūzak</i>	ankle-bone	<i>qūzak</i>
<i>makinīdan</i>	to bleat	
<i>mallāk</i>	ladle	
<i>rūnikī</i>	crupper band	
<i>sako</i>	now	
<i>tak</i>	side of	
<i>tèk</i>	lower leg	

<sup>1</sup> Additional examples of initial *k* as well as of other sounds treated below will be found in alphabetical order in the vocabulary.

36. **g.**(1) B<sub>χ</sub>. **g**, **g<sup>i</sup>**, **gy** = Mn.P. **g**; O.P. *g*, *v*.*Initial*

<i>gada</i>	stomach	cf. Af <sub>γ</sub> . <i>gēda</i>	
<i>gudašt</i> , <i>gīyāšt</i>	passed	<i>guzašt</i>	<i>gu-</i> = O.P. <i>vi-</i>
<i>gunah</i>	sin	<i>gunāh</i>	O.P. <i>v</i>
<i>gurz</i>	club	<i>gurz</i>	Av. <i>vazra-</i>
<i>gūš</i>	ear	<i>gūš</i>	O.P. <i>g</i>
<i>gūšt</i>	meat	<i>gūšt</i>	O.P. * <i>gāuštā-</i>
<i>gyač</i>	gypsum, lime, plaster	<i>gač</i>	Av. <i>vīčiča-</i>
<i>gyalla</i>	flock	<i>galla</i>	

*Medial*

<i>bigyer</i>    <i>biyer</i>	catch hold of	<i>bigīr</i>	O.P. <i>g</i>
<i>-gāh</i>	place of	<i>-gāh</i>	O.P. <i>g</i>
<i>hāga</i>	egg	cf. <i>χāgīna</i>	

Medial *g*, however, usually appears in B<sub>χ</sub>. as a *y* or *i* sound, or else is lost altogether. See examples under *y*, § 42.2.

*Final*

<i>dēg</i>	pot	<i>dīg</i>	Phl. <i>dēg</i>
<i>rag</i>	vein	<i>rag</i>	
<i>rēg</i>	sand	<i>rīg</i>	
<i>sag</i>    <i>sa</i>	dog	<i>sag</i>	O.P. * <i>saka</i> cf. Medic <i>σπάκα</i>

(2) B<sub>χ</sub>. **g** = Mn.P. **k**

<i>gūštī</i>	wrestling	<i>kuštī</i>
<i>kalg (i) . . .</i>    <i>kalk</i>	ground acorns, eaten with meat, curds, sour milk	
<i>kaugūn</i>	hill partridges	* <i>kabkān</i>

- (3) B $\chi$ . -lg, -rg = Mn.P. rg; Av. -*ahrka*-, *araka*-  
*balg* leaf of tree *barg* Av. *varaka*-  
*gurg* wolf *gurg* Av. *vahrka*-  
*merg* death *marg* G.Av. *maraka*-  
*titarg* hail *tigarg*  
 rg by Metathesis of -kr  
*firg(ē)* a thought, *filcr(ī)* Ar.  
 reflection

Note :

*burg* eyebrow (? *brū* + *k*)

- (4) B $\chi$ . -zg = Mn.P. - $\gamma$ z; Av. -zg  
*mazg* brains *ma $\gamma$ z* Av. *mazga*-

- (5) B $\chi$ . g = Mn.P. q  
 = Mn.P.  $\gamma$  through q

*gurumnīdan* || to thunder *γurumbīdan*

*gurumnīdan*

*gusl* || *qusl* || *quls* ceremonial *γusl* Ar.  
 washing

*gūzak* ankle-bone *qūzak*

*rizg-as* his subsistence *rizq(-aš)* Ar.

For *rg* vide § 54.

For loss of *g* in B $\chi$ . Vide § 42.2

- (6) The following are additional examples of g in B $\chi$  :

*galg* fork of a tree  
*gyergyerāk* a kind of lizard  
*bahīg* bride, daughter-in-law  
*bīg* kid, young goat  
*tīg* forehead

### 37. $\chi$ .

- (1) B $\chi$ .  $\chi$  = Mn.P.  $\chi$  and  $\chi^v$ ; Av.  $\chi$  and  $\chi^v$   
 (Ir.  $\chi^v$  not found in O.P.)

#### Initial

- (a)  $\chi$ erīdan to buy  $\chi$ arīdan  
 $\chi$ īn || hīn blood  $\chi$ ūn

$\chi\bar{y}\bar{a}l$	thought, intention	$\chi a y \bar{a} l$	Ar.
$\chi\bar{u}$	good, well	$\chi\bar{u}b$	Av. $hu-$ ; O.P. $*hu-$
(b) $\chi\bar{a}rdan:\chi\bar{u}r-$ to eat			
(in some dialects $\chi w\bar{a}rdan$ )		$\chi^v urd\bar{a}n:$	Av. $\chi^v$
$\chi\bar{a}stan$	to want	$\chi^v ur-$	
$\chi a u s \bar{i} d\bar{a}n$	to lie	$\chi^v \bar{a}stan$	Av. $\chi^v$
	down, sleep	O.C.P. $\chi a u s \bar{i} d\bar{a}n$ ;	Av. $\sqrt{\chi^v \bar{a}p-}$ ;
		Cf. $\chi u s p \bar{i} d\bar{a}n$ ,	$\chi^v a f sa-$
$\chi u m, \chi u t,$ etc.	myself, thymself	$\chi u f t\bar{a}n, \chi^v \bar{a}b$	
$\chi u r z \bar{a}$	sister's child	$\chi^v u d\bar{a}m,$ $\chi^v u d\bar{u}t$ , etc.	
		$\chi^v \bar{a} h a r z \bar{a} d\bar{a}$	
			Av. $\chi''$
$\chi u \check{s}$	pleasant, agreeable	$\chi^v u \check{s}$	

## Medial

$f\bar{i}\chi\bar{a}r\bar{i} \parallel$ $p u \chi\bar{a}r\bar{i}$	fireplace	$b u \chi\bar{a}r\bar{i}$	
$a l \chi\bar{a}l u k$	woman's coat	$a r \chi\bar{a}l a k$	
		(undercoat)	
$n u \chi u d$	kind of pea	$n u \chi u d$	
$n u \chi \bar{u} n$	nail (of finger or toe)	$n u \chi \bar{u} n$	Skr. $n a k h \bar{a}-$ ;
		$n \bar{a} \chi u n$	G. $n \bar{a} \bar{u} n$ = finger

Many words in  $-\chi t$ :

$b a \chi t$	fortune	$b a \chi t$	Av. $\chi t$
$r a \chi t$	clothing	$r a \chi t$	
$s a \chi t$	severe	$s a \chi t$	? Av. $*s a \chi t a-$
			p.pc. $\sqrt{s a k}$ be able ;
			Skr. $\sqrt{s a k}$ , $\check{s} a k t a-$ ;
			so H. 723 and

but see Mn.P.  $\chi t = B\chi. \delta$ . § 44.2.

Uhlenbeck

*Final*

<i>neriχ</i>	market rate	<i>neriχ</i> ,	Skr. <i>ni</i> + $\sqrt{kri}$ <i>nerχ</i> , i.e. <i>ni</i> + <i>χerīdan</i> GIP. I. 2.21 5β
<i>yaχ</i>	ice	<i>yaχ</i>	Av. <i>aēχα</i>

(2) B<sub>χ</sub>. χ = Mn.P. q (Arabic and Turkish words).

*Initial*

<i>χasum</i>    <i>qasum</i>	oath	<i>qasam</i>	Ar.
<i>χīmat</i>    <i>qīmat</i>	price	<i>qīmat</i>	Ar.
<i>χuzer</i>    <i>quzer</i>	amount, extent	<i>qadr</i>	Ar.

*Medial*

<i>āχil</i>    <i>āqil</i>	sensible, wise	<i>‘āqil</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs-ī</i>	Ar.
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. ?
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>waχt</i>    <i>vak</i>	time	<i>waqt</i>	Ar.

*Final*

<i>arax</i> (- <i>gīr</i> )	perspiration (horsecloth)	<i>‘araq</i>	Ar.
<i>yarāχ</i>	equipment	<i>yarāq</i>	T.

(3) B<sub>χ</sub>. χ = Mn.P. γ

<i>χunča</i>	bud	<i>γunča</i>	
<i>bē damāχ</i>	out of spirits	<i>bī dimāγ</i>	
<i>tēχ</i>	blade of a knife	<i>tīγ</i>	Av. <i>taēγα-</i>

(4) χ changed to h or lost in B<sub>χ</sub>.

(a) Vide B<sub>χ</sub>. *h*. § 59.2

(b) Mn.P. *χt*. Vide § 44.2 and 3

(c) Mn.P. *χr* = B<sub>χ</sub>. *<sup>h</sup>r*, *r*

<i>su<sup>h</sup>r</i>	red	<i>surχ</i>
------------------------	-----	-------------

	(d) Mn.P. $l\chi$ = B $\chi$ . $^hl$ , $l$	
<i>tahl</i> , <i>tàhl</i> , <i>ta<sup>hl</sup></i>	bitter	<i>tal<math>\chi</math></i>
<i>istēl</i>	irrigation pond? ( <i>vide vocab.</i> )	<i>iṣṭal<math>\chi</math></i> Ar.

	(e) Mn.P. $\chi m$ = B $\chi$ . $^hm$ , $m$	
<i>šōm</i> , <i>šu<sup>hm</sup></i>	ploughed land	<i>šu<math>\chi m</math></i>
<i>tōm</i>    <i>tum</i> , <i>tu<sup>hm</sup></i>	seed, flavour	<i>tu<math>\chi m</math></i>
<i>zahmdār</i>	wounded	<i>za<math>\chi m</math>-</i>

	(f) Mn.P. $\chi š$ = B $\chi$ . $š$	
<i>bāšīdum</i>	I bestowed	<i>ba<math>\chi šīdam</math></i>
<i>ba<math>\chi šīdum</math></i>		

(5) Additional examples of  $\chi$  in B $\chi$  :

<i>a<math>\chi</math></i>	clearing the throat	
<i>a<math>\chi ūn</math> k.</i>	to thresh	
<i>χuš<math>\chi īn</math></i>	crupper	<i>qušqūn</i>
<i>paš<math>\chi a</math></i>	fly	Cf. O.C.P. <i>paša</i> , mosquito

### 38. $\gamma$ .

B $\chi$ .  $\gamma$  = Mn.P.  $\gamma$

(1) Initial  $\gamma$  usually becomes **q** in B $\chi$ . *Vide* § 39.3.

#### *Medial and Final*

<i>ba<math>\gamma al</math></i>	(at the) side (of)	<i>ba<math>\gamma al</math></i>	
<i>buz<math>\gamma āla</math></i>	kid	<i>buz<math>\gamma āla</math></i>	
<i>la<math>\gamma am</math></i>	bridle	<i>la<math>\gamma ām</math>, li<math>\gamma ām</math></i>	
<i>mu<math>\gamma y</math></i>	bird, fowl	<i>mu<math>\gamma y</math></i>	Av. <i>mərə<math>\gamma a</math>-</i>
<i>rō<math>\gamma an</math></i>	ghee	<i>rū<math>\gamma an</math></i>	Av. <i>rao<math>\gamma na</math>-</i>

(2) B $\chi$ .  $\gamma$  = Mn.P. **q**  $\leftarrow$  ; Ar. T. **q**

<i>au<math>\gamma āt</math></i>    <i>auqāt</i>	times	<i>auqāt</i>	Ar.
<i>al<math>\gamma</math></i>	intelligence	<i>‘aql</i>	Ar.
<i>čā<math>\gamma</math></i>    <i>čā<math>\chi</math></i>    <i>čāq</i>	healthy, well	<i>čāq</i>	T.

<i>nāγulā</i>	evil, violent	<i>nāqulā</i>	
<i>nalγ(i)</i>	(a) story	<i>naql</i>	Ar.
<i>nurya</i>	silver	<i>nugra</i>	Ar.
<i>yaγīn</i>	certain, sure	<i>yaqīn</i>	Ar.

(3)  $\gamma$  dropped in B $\chi$ .

<i>čurā</i>    <i>čirāγ</i>	lamp	<i>čirāγ</i>	
<i>dū</i>	sour milk	<i>dūγ</i>	
<i>durō</i>	lying	<i>durūγ</i>	Av. <i>draoγa-</i> ; O.P. <i>drauga-</i>
<i>kalā pēsa</i>	magpie	<i>kalāγ, kulāγ</i>	(crow, etc.)

and perhaps in

<i>maur</i>	meadow, damp (?)	<i>marγ</i>	Av. <i>marəγā-</i> Vide § 64
	ground		

cf. <i>surāγ</i>	clue	<i>sūrāχ</i>	(hole, clue)
------------------	------	--------------	--------------

but *sīlā* hole(4) Further examples of  $\gamma$  in B $\chi$  :

<i>bāγam</i> <sup>1</sup> <i>tāla</i>	wild almond	<i>bādām talχ</i>
<i>dōryūn</i>	women's quarter	
	in a house	
<i>jaγila</i>	lad	
<i>kaγā</i>	sand-grouse (?)	

## 39. q.

(1) B $\chi$ . q = Mn.P. q (Ar. & T.)

## Initial

<i>qamčī</i>	whip	T.
<i>qalam</i>	pen	Ar.
<i>qand</i>	loaf sugar	(Ar.)
<i>qātīr</i>	mule	Ar.
<i>qilwa</i>	(Qibla), S.W.	Ar.
<i>qum</i> (o <i>kēš</i> )	kindred	<i>qaum</i> Ar.

<sup>1</sup> Only once recorded : elsewhere, *boyam*, *bāhum*. This substitution of  $\gamma$  for *h* is perhaps also illustrated by the word *jaγila*, boy, lad, beside B $\chi$ . (Ar.) *jāhil*, youth, young man.

*Medial*

<i>yaqīn</i>	sure, certain	Ar.
<i>yaγīn</i>		

*Final*

<i>barq</i>	lightning	Ar.
<i>ĉaqū</i>	small knife	<i>ĉāqū</i> T.

(2) B<sub>χ</sub>. q = Mn.P., Ar. χ

<i>dāqil</i>	inside	<i>dāχil</i>	Ar.
<i>qazūna</i>	treasury	<i>χazāna</i>	Ar.

(3) B<sub>χ</sub>. q = Mn.P. γ (chiefly Arabic).

<i>damāq</i>	good spirits	<i>damāγ</i>	
<i>dāq</i>	(brand of)	<i>dāγ</i>	
	sorrow		

<i>kuntāq</i>	stock of gun	<i>kundāγ</i>	
<i>qilt χardan</i>	to roll	<i>γaltīdan</i>	
<i>qalāf</i>	sheath	<i>γilāf</i>	Ar.
<i>qalava</i>	very, very much	<i>γalaba ?</i>	Ar.

<i>qalbēl</i>	sieve	<i>γalbīl</i>	Ar.
<i>qallahā</i>	crops	<i>γalla-hā</i>	Ar.
<i>qārat</i>	plunder	<i>γārat</i>	Ar.
<i>qarq</i>	drowned	<i>γarq</i>	Ar.
<i>qaš k.</i>	to faint	<i>γaš k.</i>	Ar.
<i>qazav</i>	anger	<i>γazab</i>	Ar.
<i>qurūb</i>	sunset	<i>γurūb</i>	Ar.
<i>qussa</i>	sorrow	<i>γuṣṣa</i>	Ar.
<i>quwār</i>	dust in the air	<i>γubār</i>	Ar.
<i>qaiḅ</i>	invisible	<i>γaiḅ</i>	Ar.
<i>qair az</i>	except, besides	<i>γair az</i>	Ar.

*Medial*

<i>kāqaz</i>	letter	<i>kāγaz</i>	Ar.
--------------	--------	--------------	-----

(4) Further examples of q in B<sub>χ</sub>.:

<i>ĉauqūn</i>	snowstorm, blizzard
<i>huq z.</i>	to vomit

## PALATALS

## 40. c.

(1) B<sub>χ</sub>. ċ = Mn.P. ċ̣; Av. ċ̣; Ir. ċ̣.*Initial*

ċāl	bird's nest	ċāl	
ċār	four	ċahār	Av. ċ̣
ċārñīdan	to graze(cattle)	ċarāndan	Av. ċ̣
ċè	what	ċih	Av. ċ̣
ċī	thing	ċīz	Av. ċ̣
ċīdan	to pluck	ċīdan	Av. ċ̣
ċū	wood, stick	ċūb	

*Medial*

baċa	child	baċċa	Phl. ċ̣
kīċa	street	kūċa	
kūċīr	small	kuċīk	
pīċñīdan	to roll up	pīċāndan	Phl. ċ̣
tapūnċa	pistol	tufangċa	

(2) B<sub>χ</sub>. ċ̣ || j (before an unvoiced consonant)

panċ tạ̄    panj	five
kaċ kārđ    kaj	crooked knife

(3) B<sub>χ</sub>. ċ̣ || k

kad    ċad	waist	
kift    ċift	mountain col	
kil	beside	(Cf. Mn.P. baγal, armpit, etc.; baγal i, beside)
ċil	armpit	
nuk    nūċ	point, beak	
cf. buzmuċ	a kind of lizard, "goat-sucker"	Mn.P. makīdan, to suck; Kn.P. miċīdan

(4) B<sub>χ</sub>. ċ̣ || š

ċeltuk	rice	Mn.P. šaltūk
ċupūñ    šūñ	shepherd	(but see Hü. 776)

*pīčnīdan* || *pēžn-* || to roll up  
*pēšn-*

(5) Other examples of č in B<sub>χ</sub>. are :

*Medial*

<i>īčū</i>	here	
<i>očū, učū</i>	there	
<i>dīčī</i>	small cooking pot	
<i>fīčīstan</i>	to fly out of, fall out of	
<i>gyerčīne</i>	small cliff	
<i>kača</i>	chin	
<i>kurčal</i>	unthreshed ears of corn	
<i>lačar</i>	stingy	
<i>wurčardan</i>	to climb up	? Av. √čar

*Final*

<i>gulūč</i>	squint-eyed
<i>kač i pā</i>	heel
<i>kuč</i>	powder pan of flint-lock
<i>muč i pā</i>	ankle

## 41. j.

(1) B<sub>χ</sub>. j = Mn.P. j

Mn.P. *j* represents several sounds in O.P. and Av., the principal being *y-* and *č*. The development of *j* in B<sub>χ</sub>. seems to follow exactly similar lines, and it is unnecessary to give many examples.

*Initial*

<i>jā</i>	place	<i>jā</i>	Etym. (?)
<i>jāvūñ</i>	youth	<i>jawān</i>	Av. <i>y</i>
<i>jēv</i>	pocket	<i>jīb</i>	
<i>jōñ</i>	life	<i>jān</i>	O.P. * <i>dy-</i>
<i>jumnīdan</i>	to shake, trs.	<i>jumbān(ī)dan</i>	
<i>jūr</i>	kind, manner	<i>jūr</i>	
<i>justan : jūr-</i>	to seek and find	<i>justan : jū-</i>	



<i>yaγīn</i>	sure	<i>yaqīn</i>	Ar.
<i>yarāχ</i>	arms and equipment	<i>yarāq</i>	T.
<i>yūz</i>	wild cat	<i>yūz</i> , "small panther"	

*Medial*

<i>mēyūnī</i>	middle (adj.)	<i>mīyānī</i>
but <i>mīn</i>	among, in	<i>mīyān</i>

(2) Bχ. -y- = Mn.P. -g-; O.P. Av. -k-

The *y* is sometimes lost, being absorbed in the preceding vowel, which it may palatalize if it is not already palatal.

<i>ayer</i>    <i>ar</i>	if	<i>agar</i>	O.P. <i>k</i>
<i>biyer</i>    <i>bigyer</i>	seize	<i>bigīr</i>	O.P. <i>g</i>
<i>dīcī</i>	small pot	( <i>dīgēī</i> )	
<i>dīyer</i>    <i>dī.er</i>	other, again	<i>dīgar</i>	O.P. <i>k</i>
<i>hoya</i>    <i>hāga</i>	egg	} cf. <i>χāgīna</i>	
<i>hoyīna</i>	eggs fried on both sides		
<i>jīyer</i>	liver	<i>jigar</i>	Av. <i>k</i>
<i>lēlaq</i>	stork	<i>laglag</i>	
<i>mayas</i>    <i>mai.as</i>	bee	<i>magas</i>	cf. Av. <i>maχšī-</i>
<i>mer</i>	perhaps	<i>magar</i>	O.P. * <i>k</i>
<i>binyer</i>	look	( <i>binigar</i> )	} O.P. * <i>k</i>
<i>nīyāšt</i>	he looked	( <i>nigarīd</i> )	
<i>sa</i>    <i>sag</i> pl. <i>sayēl</i>	dog	<i>sag</i>	O.P. <i>k</i>

The plural ending -gēl → yēl after a vowel, e.g. *dā-yēl*, mothers; *gurbīyēl* (sg. *gurba*), cats; *dōryēl* || *dōrgyēl*, *dōrgēl*, "maidens," plural of *dōder*.

(3) Bχ. -y-, -i- = Mn.P. -j-

<i>kuya</i>    <i>kuja</i>	where?	<i>kūjā</i>	
<i>mailis</i>	assembly	<i>majlis</i>	Ar.

(4) B<sub>χ</sub>. *y* = Mn.P. -d-Frequently the *y* also disappears. *Vide* § 44.10 c.

<i>bīn</i>    <i>bīdan</i>	they were	<i>būdand</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>nē-īdum</i>	I did not see	<i>na dīdam</i>
<i>dīyār</i>    <i>dī.ār</i>	visible	<i>dīdār</i>
<i>māyūñ</i>    <i>māδūn</i>	mare	<i>mādyān</i>

(5) B<sub>χ</sub>. *y* = Mn.P. *w*

<i>gyāhīdā</i>    <i>gīyōhīdah</i>	giving a person the	<i>gawāhī dih</i>
<i>dādan</i>	trace of stolen	
	property	

(6) In B<sub>χ</sub>. a *y*-sound after initial *g* and medial *g* (where it is preserved) is often optional, but in some words is more or less constant. It occurs especially before *a*, *e*, *au*, and *i*. I do not know it before *ā* and only once before *ū* (*tangyum*).

It appears to be simply a glide arising from the palatal nature of B<sub>χ</sub>. *g*. It frequently appears in a less decided form in which cases I have represented it as *g<sup>i</sup>*. This <sup>i</sup> glide is also frequently heard after *k*.

*Examples*

<i>gyau</i>	brother
<i>gyap</i>	big
<i>gyer</i>	scald-headed ; cliff
but <i>gā</i>	cow, ox
<i>gūl zaidan</i>	to deceive, etc.

(7) In B<sub>χ</sub>. *y* frequently occurs as a glide between adjacent vowel sounds.

<i>daiyūs</i>	cuckold	<i>daiyūs</i>	Ar.
<i>iyom</i>    <i>iyāhum</i>	I come	<i>mī-ā-y-am</i>	
<i>maiya</i>	don't come		
<i>iyārum</i>	I bring	<i>mī.āram</i>	
<i>bēyaš</i> (impv.)	hear, listen		

*wāloyi* || *wāloi.i*      above      *bālā.i*

<i>yàšnādan</i>	they recognized <i>šīnāxtand</i>
-----------------	----------------------------------

*anike*                      as though                      *ya'nē kih (?)*

<i>wulāʾat</i>	country	<i>wilāyat</i>	Ar.
----------------	---------	----------------	-----

also *igũhum*, *igõhum*, etc.

<i>nĩyǎ</i>	in front
<i>wuryǎndan : wuryǎn-</i>	snatch away

43. t.

<i>tahl</i>	bitter	<i>tal</i> <sub>x</sub>
-------------	--------	-------------------------

<i>tersastan</i> : <i>ters-</i>	to fear	<i>tarsīdan</i>
<i>tīr</i>	(arrow)	} <i>tīr</i>
<i>tīra</i>	(section of tribe)	
<i>tūša</i>	food for journey	<i>tūša</i>

*Medial*

<i>bastan</i>	to tie, close	<i>bastan</i>
<i>či-t-ē</i>	what's the matter	* <i>či-at-ast</i>
	with you?	
<i>putul</i>	beetle	( <i>butul</i> ?)

*Final*

<i>-at</i>	thy	<i>-at</i>
<i>χut</i>	thyself	<i>χudat</i>
<i>must</i>	fist	<i>mušt</i>

(2) B<sub>χ</sub>. -t = Mn.P. -d

<i>ārt</i>    <i>ārd</i>	flour	<i>ārd</i>	
<i>Dauwīt</i>	proper name	<i>Dā.ūd</i>	Ar.
<i>īrāt</i>	objection	<i>īrād</i>	Ar.
<i>gart</i>	dust	<i>gard</i>	
<i>jallāt</i>	executioner	<i>jallād</i>	Ar.
<i>jilt</i>	leather case	<i>jild</i>	Ar.
<i>kilīt</i>	key	<i>kilīd</i>	
<i>mar bat kerdum</i>	one would think	<i>magar bad</i>	
	I had done some-	<i>kardam</i>	
	thing wrong		
<i>navīt</i>    <i>nabīd</i>	he was not	<i>na būd</i>	
<i>raht</i>    <i>rahđ</i>	he went	<i>raft</i>	
also <i>kuntāq</i>	stock of gun	<i>kundāγ</i>	

Oskar Mann<sup>1</sup> usually gives the final consonant of the 3rd sg. pret. of a verb as *t*, e.g. *bīt*, *gut*, *giriht*, *kirt*, *oveit*. I do not agree with this; the final consonant should be *d* or *đ*. Thus, *bīd*, *bīđ*; *gud*, *guđ*; *kerđ*; *oveiđ*, etc., and only rarely *t*, e.g. *kašt* || *kašīd*.

For B<sub>χ</sub>. *ft*, *st*, *št*, vide §§ 47.4, 49.6, 50.5 respectively.

<sup>1</sup> *Die Mundarten der Lur Stämme in S. W. Persien.* Berlin, 1910.

(3) Other examples of B<sub>χ</sub>. t are :

*Medial*

<i>butulma</i>	log, trunk of tree
<i>buttē</i>	maternal aunt
<i>kutal</i>	led horse
<i>matrā<sup>a</sup>χ</i>	club

*Final*

<i>čart</i>	fringe of hair worn on the forehead
<i>rīt</i>	moulted
<i>šat</i>	lake

#### 44. d and δ.

(1) B<sub>χ</sub>. d = Mn.P. d ; O.P. d- ; Av. d-, z- ; O.P. Av. -t-

*Initial*

<i>dādan</i>	to give	<i>dādan</i>	O.P. Av. √ <i>dā-</i>
<i>dāhūn</i>	mouth	<i>dahān</i>	Av. <i>zafun-</i> ; cf. <i>vī-zafāna-</i>
<i>dawā<sup>a</sup>    dowā<sup>a</sup></i>	son-in-law, bridegroom	<i>dāmād</i>	Av. <i>z</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>z</i>
<i>dīr</i>	distant	<i>dūr</i>	Av. <i>d</i>
<i>dīn</i>	tail	<i>dum</i>	Av. <i>d</i>
<i>dōder</i>	daughter	<i>duχtar</i>	Av. <i>d</i>
<i>dōñistan</i>	to know	<i>dānistan</i>	Av. <i>z</i>

*Medial*

<i>-dan, -īdan</i>	infm. ending	<i>-dan, -īdan</i>	O.P. <i>t</i>
<i>bīdan, bīdum</i>	to become, I was	<i>būdan, būdam</i>	

*Final*

<i>bēd    bēδ</i>	willow	<i>bīd</i>	Av. <i>t</i>
<i>nawad</i>	ninety	<i>nawad</i>	Av. <i>t</i>
<i>rad</i>	passed on	<i>rad</i>	Etym. ?
<i>sad</i>	100	<i>šad</i>	Av. <i>t</i>

*Note.*—Between vowels *d* frequently changes to *δ* and is sometimes dropped, see below sub-section 10.

(2) Bχ. -δ- (-hd-, -had-, -d-) = Mn.P. **xt** medial or final;  
O.P. Av. χ<sup>t</sup> ← *k* + *t*.

<i>bēδ</i>    <i>bēd</i>	sifted	<i>bīχt(a)</i>	Skr. √ <i>vēč</i> ; pp. <i>vikta</i> - Uhl. "Av. part. - <i>viχtō</i> "
<i>dōder</i> ( <i>dōhader</i> , daughter <i>dōder</i> )		<i>duχtar</i>	Av. <i>duγdar</i> -
<i>dō<sup>u</sup>dan</i> : <i>dō<sup>u</sup>δ</i> to sew ; milk (3rdsing.pret.)		<i>dūχtan</i> ( <i>dūšīdan</i> )	Hü. 578
<i>furō<sup>u</sup>dan</i> : <i>furō<sup>u</sup>δ</i> to sell		<i>furūχtan</i>	Av. * <i>fra</i> + √ <i>vaχš</i> - H. 824
<i>gurō<sup>u</sup>dan</i> : to flee <i>gurō<sup>u</sup>δ</i>		<i>gurūχtan</i>	
<i>lō<sup>u</sup>δ</i>	stripped naked	<i>luχt</i>	etymologically would correspond to Av. <i>uruχtay</i> -, "broken," but the meaning scarcely supports
<i>pō<sup>u</sup>dan</i> : <i>pō<sup>u</sup>δ</i> to cook		<i>puχtan</i>	Av. √ <i>pak</i> -
<i>rē<sup>i</sup>dan</i> ; <i>rē<sup>i</sup>δ</i> to pour out		<i>rīχtan</i>	Av. √ <i>raēk</i> -
<i>so<sup>u</sup>dan</i> : <i>sō<sup>u</sup>δ</i> to burn (intr.)		<i>sūχtan</i>	Av. √ <i>saok</i> -
<i>ta.aδa</i>    <i>ta<sup>a</sup>da</i>    board, splint, <i>taχta</i> <i>tā<sup>a</sup>da</i>    <i>tahda</i> smooth surface			

(3) **xt** may be altogether lost in Bχ. as in

*pō<sup>e</sup>n* || *pō<sup>u</sup>dan* they cooked *puχtand*

On the other hand it is preserved unaltered in a large number of words in common use, e.g. :

<i>baχt</i>	fortune	<i>baχt</i>
<i>raχt</i>	clothing	<i>raχt</i>
<i>saχt</i>	severe	<i>saχt</i>

and it is gratuitously produced in

*waχt* time for *waqt* Ar.

<i>iṣâḍ    sâχt</i>	used to make, made	<i>mīṣāχt, sāχt</i>
<i>wādē kē    waχtī kē</i>	at the time when	<i>waqt ī kih</i>

(5) B<sub>x</sub>. d,  $\delta$  = Mn.P. **st**

(6)  $B_X. d = Mn.P. z$

(7)  $B_X. d \parallel z = Mn.P. \underline{z}$  and  $Ar. \underline{z}$

(8) Mn.P. rd usually appears in the same form in B<sub>χ</sub>. but  
*gart* dust is usual for *gard* Vide § 58.2 c

(9) In  $B_{\chi}$ , an intrusive  $d$  is sometimes found after  $n$

<i>čamand(ē)</i>	(there is a)	<i>čaman</i>
	meadow	
<i>čandār</i>	oriental plane	<i>činār</i>

<i>dīndā</i>	behind	B <sub>χ</sub> . <i>dīn</i> = Mn.P. <i>dum</i> , tail
(? = * <i>dīnā</i> , cf. Kurd. <i>dumā</i> , behind, in the rear of)		(and Mn.P. <i>dumbāl</i> covers some of the uses of B <sub>χ</sub> . <i>dīndā</i> )
<i>jahandum</i>	hell	<i>jahannam</i> Ar.
<i>jind</i>	jinn	<i>jinn</i> Ar.; also <i>jind(ū)</i> in vulgar Mn.P.
(?) <i>kušind</i>	an armed force, army	Perhaps related to Mn.P. T. <i>qušūn</i>
<i>ba sind è</i>	one year of	<i>sinn</i> P.Ar.
<i>ya sāla</i>	age	
<i>šīwand</i>    <i>šīvan</i>	lamentation	<i>šīvan</i>

(10) B<sub>χ</sub>. *d* between vowels, or final, especially after a long vowel, frequently :

- (a) appears as *δ*
- (b) is reduced to *y* or
- (c) disappears entirely.

### Examples

(a) and (c)

*dādan* || *dādan* they gave

*bīdum* || *bīdum* || *bum* I was

*bīdīn* || *bīdīn* || *bīn* you were

*rā<sup>a</sup>dan* || *rahdan* || they went

*rā<sup>a</sup>dan* || *rā<sup>a</sup>n*

*rā<sup>h</sup>d* || *rahd* || *rah* he went

(b) *bēnūmī* (*ba* + *y*) ill repute, *badnāmī*  
defamation

*dīya* foresight of rifle (= *dīda* ?)

See also *y*, § 42.4.

(c) *āšnīdan* || *āšnīn* they heard

*avēd* || *avē* he came

*avaidum* || *avaim* I came

*bī·ār* || *bē·ār* awake *bīdār*

<i>bīd</i>    <i>bī</i>	he was	
<i>wō burīdan sūñ</i>	they separated	
<i>wō burīn' sūñ</i>	them	
<i>dād</i>    <i>dā</i>	he gave	
<i>dī'ār guḍan</i>	to imagine to	
	oneself, suppose	
( <i>dīdār</i>	visit	<i>dīdār</i> )
<i>dīd</i>    <i>dī</i>	he saw	
<i>dīdan</i>    <i>dīn</i>	they saw	
<i>nē'īdum</i>    <i>nē'īdum</i>	I did not see	<i>na dīdam</i>
<i>dōder</i> , pl. <i>dōrgyèl</i> ,	girl	
def. sg. <i>dōrke</i>		
<i>girēdumas</i>	I seized him	
<i>girēmas</i>		
<i>ko yakī</i>	which one?	<i>kudam yakī</i> (كدام)
<i>kum</i>	which (pron.)	<i>kudam</i>
<i>χum</i> , <i>χut</i>	myself, thyself	<i>χ<sup>v</sup>udam</i> , <i>χ<sup>v</sup>udat</i>
<i>qā</i>	headman's title	<i>qā'id</i> Ar.
<i>rasīd</i>    <i>rasī</i>	he arrived	
<i>rasīdan</i>    <i>rasīn</i>	they arrived	
<i>wuristādan</i>	they stood up	
<i>wuristān</i>		
<i>wuristā<sup>a</sup>n</i>		
<i>zī</i> , <i>zīter</i>	quickly, more	<i>zūd</i> , <i>zūdtar</i>
	quickly	
<i>aurū</i>	flowing river	* <i>āb rūd</i>

(d) In composition -d sometimes drops out before a following consonant:

*ārbēz* ← *ārd* + *bēz* flour-sieve  
*wurgyernīdan* to turn back, ← *gyerd* + *nīdan*  
round up

(12) The disappearance of the  $\delta = \chi^t$  appears to be rare:

*pō<sup>u</sup>ḍen* || *po<sup>e</sup>n* they cooked *puχtand*

Examples of

*ze'dan*

to strike

*zadan*

without the ordinary *d* are rare.

*d* is also preserved in most Persian-Arabic Loan Words.

*tadârûk*

arrangements

*mudâ'î*

complainant

(13) In B<sub>χ</sub>. *d* is lost in the following cases :

- |             |                |              |                          |
|-------------|----------------|--------------|--------------------------|
| (a) -ē, -a  | 3rd sg. vb.    | -ad          | O.P. -atīy               |
|             | ending         |              |                          |
| -en, -an    | 3rd pl. ending | -and         | O.P. -a <sup>n</sup> tīy |
| <i>laya</i> | kick           | <i>layad</i> |                          |

Otherwise -*nd* is usually preserved :

*âχund* || *âχun* mulla      *āχūnd*

*čand* || *čan*      how many ?      *čand*

*mānind* ||      like, peer      *mānind*

*mānan*

*mānd* || *man* he remained      *mānd*

-wand      in names of

tribes, e.g. *Ōsīwand*

(b) -*dx-*

*kaχudā*      headman      *kadχudā* (O.C.P. *katχudā*)

(c) -*dz-*

*bāzè*      after . . .      *ba'd az (zi)*

*bāzū*      after that      *ba'd az ū*

(d) -*zd-* = O.P. Av. *žd*

*duz, duzī*      thief, theft      *duzd, duzdī*

*miz* || *mizd*      wages      *muzd*

(14) Where Mn.P. has lost a final -*d* B<sub>χ</sub>. also lacks it.

*bū*      smell      *bū*      Av. *baoda-* ; G. *būd*

*mī*      hair      *mū*      Phl. *mōd* ; G. *mīd*

*pā*      foot      *pā*      Av. *pāda-*

(15) As in other dialects *d* is assimilated to *t* in

*batter*                      worse                      *badtar*

(16) Other examples of *d* in B<sub>χ</sub>. are :

<i>andi</i>	otherwise
<i>didū, diδū</i>	sister
<i>gāmād</i>	herd of cattle
<i>rinde merd</i>	cute unscrupulous fellow
<i>χurindigāh</i>	grazing ground
<i>vandan</i>	to throw

## LABIALS

45. *p*.

(1) B<sub>χ</sub>. *p* = Mn.P. *p* ; O.P. Av. *p*

*Initial*

<i>pā</i>	foot, leg	<i>pā</i>
<i>pār</i>	last year	<i>pār</i>
<i>painīdan</i>	to measure	? <i>paimūdan</i>
<i>perī</i>	fairy	<i>parī</i>
<i>pēristan</i>	to fly	<i>parrīdan</i>
<i>pēsa</i>	pied	<i>pīsa</i>
<i>pur</i>	full	<i>pur</i>

(2) B<sub>χ</sub>. *p* = Mn.P. *b*

<i>gāpūn</i>	cowherd	* <i>gāvbān</i>	O.P. Av. $\sqrt{pā(y)}$
<i>puχārī</i>	fireplace	<i>buχārī</i>	
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. (?)

(3) B<sub>χ</sub>. *p* = Mn.P. *f*

<i>nisp</i>	half	<i>nişf</i>	Ar.
<i>pilīta</i>	match of	<i>fatīla</i>	
	matchlock		
<i>pulād</i>	steel	<i>fūlād</i>	Phl. * <i>pōlāvat</i> ; Hü. 340
<i>nūn a pētīr</i>	kind of bread		Cf. P.Ar. <i>fatīr</i>

For *sp* vide § 49.5.

(4) Other examples of **p** in B<sub>χ</sub>. are :

<i>gyap</i>	big	
<i>kipistan</i>	to fall	Cf. G. <i>kaftmūn</i>
<i>sūpal</i>	cuckold ?	
<i>tāpū</i>	clay receptacle for grain	

#### 46. b.

(1) B<sub>χ</sub>. **b** = Mn.P. **b** ; O.P. Av. *b-*, *-p-*, *v-*

##### *Initial*

<i>balg</i>	leaf	<i>barg</i>	Av. <i>varəka</i>
<i>bē</i>	without	<i>bī</i>	O.P. * <i>apaiy</i>
<i>bi-</i>	verbal prefix	<i>bi-</i>	
<i>bīdan, ibū.ē</i>	they were, he is	<i>būdand,</i> ( <i>buwad</i> )	O.P. <i>b</i>
<i>burdan</i>	to carry off	<i>burdan</i>	O.P. <i>b</i>
<i>buz</i>	goat	<i>buz</i>	Av. <i>b</i>

(2) In B<sub>χ</sub>. Mn.P. **ab** before **r** becomes **au**, and *b* between vowels in some cases may become *w*, especially after the verbal prefix *bi-*

<i>aur</i>	cloud	<i>abr</i>	Av. <i>aura-</i> ; Skr. <i>abhrá-</i>
<i>bibandum</i>	I may tie up	<i>bibandam</i>	
<i>biwandum</i>			
<i>iberum</i>	I carry off,	<i>mībaram</i>	
<i>biwerum</i>	I may carry off	<i>bibaram</i>	
<i>ibīnum</i>	I see, may see	<i>mībīnam</i>	
<i>biwīnum</i>		<i>bibīnam</i>	
<i>biwurum</i>	I may cut off	<i>biburam</i>	
<i>muwārik</i>	blest	<i>mubārik</i>	Ar.
<i>qauristūñ</i>	graveyard	<i>qabristān</i>	Ar. + P.
<i>saur</i>	patience	<i>ṣabr</i>	Ar.

(3) Mn.P. medial **b** disappears in B<sub>χ</sub>. :

<i>bī</i>    <i>bē</i>	lady	<i>bībī</i>
<i>zōñ</i>	tongue	<i>zabān</i>

(4) Mn.P. final **-ab** appears in Bχ. as **-au** :

<i>lau</i>	lip	<i>lab</i>	Phl. <i>lap</i>
<i>tau</i>	fever	<i>tab</i>	Av. √ <i>tap-</i>
<i>šau</i>	night	<i>šab</i>	O.P.χ <i>šap-</i>

but the final **-ab** from Arabic roots becomes **-av** :

<i>talav</i> :	<i>talab</i>	Ar.
<i>matlav</i>	<i>matlab</i>	Ar.

(5) Mn.P. **āb** initial, and sometimes final and medial, becomes Bχ. **au** :

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
and its compounds :			
<i>aurēz</i>	watercourse	<i>ābrīz</i>	
<i>aurū</i>	flowing stream	<i>*āb i rūd</i>	
<i>aušūr</i>	watercourse	<i>*ābšūr</i>	
<i>Sardau</i>	Proper name	<i>Sardāb</i>	
<i>bau</i>	father		Cf. Mn.P. <i>bāb</i> ; H. 147 ; Kurd. <i>bāb</i> , <i>bāv</i>
<i>biχaun</i>	make lie down	<i>biχ<sup>v</sup>ābān</i>	

(6) Mn.P. final **-āb** usually appears as **-āv** in Bχ. (*v* labio-dental) :

<i>bāv</i>	main tribe	(? <i>*bāb</i> , or Ar. <i>bāb</i> )	
<i>avāv</i>	answer	<i>jawāb</i>	Ar.
<i>qassāv</i>	butcher	<i>qaṣṣāb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.

(7) Mn.P. **ūb** is represented in Bχ. by **ū** or **uv** :

<i>čū</i>	stick, wood	<i>čūb</i>	
<i>ikū(w)um</i>	I pound	<i>mīkūbam</i>	
<i>χū, χuv ē</i>	good, it is good	<i>χūb, χūb ast</i>	
<i>suv, suvā</i>	morning,	<i>ṣubḥ, ṣabāḥ</i>	Ar.
	to-morrow morning		

(8) Mn.P. final **b** after other vowels is represented by B<sub>χ</sub>. **v** :

<i>aiv</i>	fault	<i>‘a.īb</i>	Ar.
<i>Haiv Ullāh</i>	proper name	<i>Habīb Ullāh</i>	Ar.
<i>jēv</i>	pocket	<i>jīb</i>	

See § 48.2.

(9) B<sub>χ</sub>. **b** = Mn.P. **p** (O.C.P. *w*)

<i>čārbūn</i>	riding animals	<i>čārpā</i> , vulg.	
		<i>čārwa(dār)</i> (* <i>čahār pā.ān</i> )	

(10) B<sub>χ</sub>. **-sb** = Mn.P. (Ar.) **sf**

<i>nisb i</i>	half of	<i>niṣf i</i>	Ar.
<i>Isbahūñ</i>	Isfahān	<i>Iṣfahān</i> , older ;	
		<i>Iṣpahān</i>	

(11) Mn.P. **b** = B<sub>χ</sub>. **w, v**. *Vide* preceding subsections 2, 6–8, and *w*, § 48.2

(12) Further examples of B<sub>χ</sub>. **b** are :

<i>ambār</i>	storehouse		
<i>dabba</i>	leather powder-flask		
<i>hambūñ</i>	goat-skin bag		
<i>lumbar</i>	buttocks	Kn.P., G. <i>lumber</i>	
<i>tumbak</i>	small drum		
<i>turba</i>	nose-bag	Mn.P. <i>tūbra</i>	

## 47. f.

(1) B<sub>χ</sub>. **f** = Mn.P. **f**; O.P. Av. *f*

### *Initial*

<i>fāmīdan</i>	to understand	<i>fahmīdan</i>	
<i>fi(ri)šnādan</i>	to send	<i>firistādan</i>	O.P. <i>fra-</i>
<i>firō<sup>u</sup>dan</i>	to sell	<i>furūxtan</i>	O.P. <i>fra-</i>
<i>ferārī</i>	fugitive	<i>farārī</i>	Ar.

### *Medial*

<i>kufa</i> ,	cough, to cough		
<i>kufnīdan</i>			
<i>χafhūn</i>	suffocated	cf. <i>χafa</i>	Ar.

<i>qafā</i>	nape of the neck	<i>qafā</i>	Ar.
<i>tufang</i>	rifle	<i>tufang</i>	

*Final*

<i>barf</i>	snow	<i>barf</i>	Av. <i>vafra-</i>
<i>kaf</i>	palm of the hand	<i>kaf</i>	
<i>nāf</i>	navel	<i>nāf</i>	Av. <i>f</i>
<i>saf</i>	line	<i>şaf</i>	Ar.

(2) B<sub>χ</sub>. *f* = Mn.P. *p*

<i>firr dādan</i>	to fly off	cf. <i>parrīdan</i>	
-------------------	------------	---------------------	--

(3) B<sub>χ</sub>. *f* = Mn.P. *b*

<i>fīχārī</i>    <i>puχārī</i>	fireplace	<i>buχārī</i>	
<i>zaf(t) k.</i>	to take possession, charge of	<i>zabt</i>	Ar.

(4) B<sub>χ</sub>. *ft* usually stands beside Mn.P. *ft*

<i>āftau</i>    <i>oftāu</i>	sun	<i>āftāb</i>	
<i>āftauwa</i>	ewer	<i>āftāba</i>	
<i>iyūftē</i> (past base : <i>wast</i> )	he falls	<i>mī·uftad</i>	
<i>bāftan</i>	to weave	<i>bāftan</i>	
<i>haftād</i>	seventy	<i>haftād</i>	
<i>juft</i>	pair	<i>juft</i>	
<i>kaftār</i>	hyena	<i>kaftār</i>	
<i>kuftan, kuluft</i> as in Mn.P.			
<i>sāftau</i>	shade from sun	<i>*sāya āftāb</i>	
<i>sift</i>	firm, stiff	<i>sift</i>	

In the following the *t* is frequently dropped :

<i>muf(t)</i>	gratis	<i>muft</i>	
<i>zaf(t) k.</i>	to appropriate, take charge of	<i>zābt k.</i>	Ar.

and usually

<i>haf</i>	seven	<i>haft</i>	
------------	-------	-------------	--

(5) B<sub>χ</sub>. *d*, *hd*, *δ* = Mn.P. *ft* medial or final ; see § 44.4

- (6) B<sub>χ</sub>. *ft* seems to correspond with Mn.P. *st* in

<i>oftin</i>	sleeve	<i>āstin</i>
--------------	--------	--------------

- (7) For B<sub>χ</sub>. *st* replacing Mn.P. *ft* *Vide* § 49.6.4

For B<sub>χ</sub>. *-vd-* = Mn.P. *ft* + *d* *Vide* § 48.1

For B<sub>χ</sub>. *isp-* = Mn.P. *saf-* *Vide* § 49.5

- (8) Mn.P. *-afš*, *-afs* = B<sub>χ</sub>. *auš* and *aus*:

<i>binauš</i>	violet	<i>binafš</i>	
<i>dirauš</i>	cobbler's awl	<i>dirafš</i>	
<i>kauš</i>	shoes	<i>kafš</i>	
<i>kilaus</i>	celery (the in- terpretation "parsley" given by Steingass is wrong)	<i>karafs</i>	Cf. Kurd. <i>keraus</i>

- (9) Av. *f* disappears in B<sub>χ</sub>. initially in

<i>šūn</i>	shepherd	<i>šubān</i>	Av.* <i>fšu-pāna-</i>
------------	----------	--------------	-----------------------

The form *čupūn* also occurs in B<sub>χ</sub>.; cf. H. and Hü., No. 776,

- (10) Arabic *f* is lost finally in

<i>sā k.</i>	to clear up (intr.)	<i>šāf k.</i>	Ar.
<i>sālēl</i>	clear (night ?)	<i>šāf lail</i> (?)	

- (11) Other examples of *f* in B<sub>χ</sub>. are:

<i>faχfūr</i>	china
<i>gyafter</i>    <i>gyapter</i>	bigger, headman; comp. of <i>gyap</i>
<i>kift</i>	mountain col, pass
<i>χirift</i>	stupid
<i>līfau</i>	sudden flood torrent
<i>nuft</i>	nose
<i>puf</i>	lungs
<i>saf</i>	line, row
<i>tīf</i>	young shoot of corn

48. **w, v, v.**(1) B<sub>χ</sub>. **w, v, v** = Mn.P. **w, v**; Av. *p, b, v**Initial*

<i>wāstādan</i>	to stand	<i>wā·istādan</i>	
<i>waχt</i>	time	<i>waqt</i>	Ar.
<i>war</i>	breadth		
<i>wāz</i>	open	<i>wāz, bāz</i>	Av. <i>p</i>
<i>wil</i>	loose, at liberty	<i>wil</i>	

*Medial*

<i>lēva</i>	mad		Cf. Mn.P. <i>dīv</i> ; Av. <i>daēva-</i> ; Afγ. <i>lēwanē</i>
<i>parvēz</i>	Pleiades	<i>parvīn,</i>	Av. <i>pāoiryēnas-</i> ; also <i>parvēz</i> * <i>par(u)v-</i> , Hü. 308; Kn.P. <i>paur</i> <i>iruvum, irivē</i> I go, he goes <i>mīrawam, mīrawad</i>

(2) B<sub>χ</sub>. **w, v, (v)** = Mn.P. **b**; O.P. *p, b, (v)**Initial*

<i>wā, wā, wō</i>	with	<i>bā</i>	O.P. * <i>upāka</i>
<i>wā (ba, bi)</i>	to, etc.	<i>ba</i>	O.P. <i>patiy</i>
<i>(muwārik)wā</i>	let it be	<i>(mubārik)bād</i>	O.P. $\sqrt{bav-}$
<i>wā</i>	} should, must	{ <i>bāyad,</i> <i>bāyast(ē)</i>	Phl. <i>apāyistan</i> O.P. * <i>upa + aitiy</i> Hü. 179
<i>wō·istī</i>			
<i>wārgāh</i>	camping ground	<i>bārgāh</i>	O.P. $\sqrt{bar-}$
<i>wur, wur-</i>	on, verbal prefix	<i>bar, bar-</i>	O.P. <i>upariy</i>

*Medial*

<i>auwist(ūñ)</i>	pregnant	<i>ābistan</i>	Av. <i>p</i>
<i>auwī, āwī</i>	irrigated	<i>ābī</i>	
<i>biwīnī</i>	thou mayest	<i>bibīnī</i>	
<i>bibīnī</i>	see		

<i>navīdum</i>    <i>nabīdum</i>	I was not	<i>na būdam</i>	
<i>gulāvī</i>	pear	<i>gulābī</i>	
<i>qilwa</i>	Qibla	<i>qibla</i>	Ar.
<i>savēl</i>	moustache	<i>sabīl</i>	
<i>suva</i>	next morning	<i>ṣabāḥ</i>	Ar.
<i>siwak</i>	light	<i>sabuk</i>	Afγ. <i>spuk</i>
<i>sohvat</i>	conversation	<i>ṣuḥbat</i>	Ar.

### Final

After *ā*, *ē*, *u* (for *-ab* = *au* see § 46.4.)

<i>āzāv</i>	trouble, pains	<i>‘azāb</i>	Ar.
<i>jarāv</i>	socks	<i>jurāb</i>	
<i>jēv</i>	pocket	<i>jīb</i>	Ar.
<i>nihēv</i>	shout, hail	<i>nahīb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.
<i>sa’āv, sā’iv</i>	owner	<i>ṣāḥib</i>	Ar.
<i>sēv</i>	apple	<i>sīb</i>	
<i>suv</i>	morning	<i>ṣubḥ</i>	Ar.
<i>tājuv</i>	surprise	<i>ta’ajjub</i>	Ar.

also after *a* and *e* in the Arabic words :

<i>adev</i>	respect	<i>adab</i>	Ar.
<i>talav</i>	claim	<i>ṭalab</i>	Ar.
<i>matlav</i>	matter, story	<i>maṭlab</i>	Ar.

In these cases the sound appears to me to approximate to that of *v*; where it occurs initially, and generally where it occurs medially, it seems to have more the sound of *w*.

(3) *-āb* gives Bχ. **au** in

<i>āftav</i>	sun	<i>āftāb</i>
--------------	-----	--------------

(4) Bχ. **w, v** = Mn.P. **-m-**; O.P. Av. *m*

<i>avaid, awaid</i> , he came	<i>āmād</i>
-------------------------------	-------------

*awēd, avēd*, etc.

<i>dōwā</i>	son-in-law, bridegroom	<i>dāmād</i>
-------------	---------------------------	--------------

<i>dōvūñ, duwūñ</i>	lower side of,	(? <i>dāman</i> )	
<i>avaidan</i>	they came to the		
<i>duwūñ i šat</i>	lower side of the lake		
<i>havīr</i>	dough, yeast	<i>χamīr</i>	Ar.
<i>hīva</i>	firewood (dial.)	<i>χīma</i>	
<i>huwār</i>	level	<i>hamwār</i>	
<i>jōva</i>	shirt	? <i>jāma</i> , or ? <i>jubba</i>	Ar.
<i>kavūñ</i>	bow	<i>kamān</i>	
<i>niwak</i>	salt	<i>namak</i>	
<i>pēšivūñ   </i>	repentant	<i>pašimān</i>	
<i>pašivūñ    pašimūñ</i>			

(5) B<sub>χ</sub>. w, v = Mn.P. f

<i>havdāh</i>	seventeen	<i>hafdah</i> ( <i>haft</i> + <i>dah</i> ) Av. <i>haptadasa</i> -, 17th	
<i>kaučilīz</i>	ladle, ? tadpole	<i>kafčalīz</i>	
<i>lahāv</i>	quilt	<i>lihāf</i>	Ar.

(6) B<sub>χ</sub>. w, v = Mn.P. y

<i>wā    yā</i>	or	<i>yā</i> (also <i>vayā</i> in Firdausi ; see Hü. 1118)	
-----------------	----	--	--

perhaps

<i>girē-v-istan</i>	to weep	<i>giryā k.</i>	
( <i>girēva</i> = <i>giryā</i> )		(obsol. <i>girīstan</i> ).	

(7) B<sub>χ</sub>. va-, wa-, bi- = Mn.P. uf(t)-; but cf. § 49.6 b

<i>vastan</i>	to fall	<i>uft-ādan</i>	
( <i>iyūftum</i>	I fall	<i>mī·uftam</i> )	
<i>bista</i>	lying about	? <i>uftāda</i> Vide § 49.6 b	

(8) B<sub>χ</sub>. w, v, as an off-glide from ō, ū, au

<i>auwistūñ</i>	pregnant	<i>ābistan</i>	
<i>čuwā</i> (sg. <i>čū</i> )	pieces of wood,	<i>čūbhā</i>	
	sticks		
<i>ikūwē    bikū</i>	he pounds, pound	<i>mīkūbad, bikūb</i>	
<i>χuv-ē    χū</i>	it is good, good	<i>χūb ast, χūb</i>	

<i>iχu-v-ē</i>	thou wishest	<i>mīχ<sup>v</sup>āhī</i>
<i>iχu·ī, iχō·ē</i>		
<i>jā·i hama-</i>	the(accustomed)	<i>hama šab + ī</i>
<i>šauwī</i>	place of every night	

In all these cases, however, the *w*, *v* may represent the original *b*.

(9) The Bχ. **w**, **v**, also appears, but not universally, after an *ō* or *ū*, where an intervening *n* has been lost or degraded into a nasalization of that vowel:

<i>dōwist</i>    <i>dōñist</i>	he knew	<i>dāñist</i>
<i>dūñist</i>		
<i>hōwa</i>    <i>hōña</i>	house	<i>χāna</i>
<i>inišowum</i>	I make sit down	<i>mīnišānam</i>

(10) Bχ. **v** between vowels may be lost.

<i>irum</i>    <i>iruvum</i>	I go
<i>irīm</i>    <i>irivīm</i>	we go

In *gyāhīdē* || *gīyōhīdē*, "giving information against thieves," which is presumably for *gawāhī dih*, the *w* has probably been lost and the *y* developed out of the palatal *g*; otherwise the *y* must represent the *w*.

(11) Other examples of **w**, **v**, **v** in Bχ. are:

<i>jallāv</i>	male lamb		
<i>javāv</i>	answer	<i>jawāb</i>	Ar.
<i>qāwā</i>	dice		Ar. <i>ka'b + hā?</i>
<i>saxv</i>	roof, ceiling	<i>saqf</i>	Ar.
<i>serwāz</i>	foot soldier	<i>sarbāz</i>	

## SIBILANTS

### 49. s.

(1) Bχ. **s** = Mn.P. **s** { O.P. Av, **s**; Skr. **ś**  
O.P. **θ<sup>r</sup>**; Av. **θ<sup>r</sup>**; Skr. **tr-**

#### Initial

<i>sad</i>	100	<i>śad</i>
<i>sāl</i>	year	<i>sāl</i>
<i>sar</i>	head	<i>sar</i>

<i>sè</i>	three	<i>sih</i>	O.P. <i>θritīya-</i> third
<i>sīlā</i>	hole	<i>sūrāχ</i>	Phl. <i>sūlāk</i> ; Pāz. <i>sūlā</i> ; Hü. 754

<i>sum</i>	hoof	<i>sum</i>
------------	------	------------

*Medial*

<i>āsūñ</i>	easy	<i>āsān</i>
<i>āsī'an</i>	mill	<i>āsīyāb</i>
<i>āsemūñ, osmā</i>	sky	<i>āsmān</i>
<i>kīsin</i>	bag	<i>kīsa</i>
<i>pēsa</i>	pied	( <i>pīsa</i> )
<i>rasīdan</i>	to arrive	<i>rasīdan</i>
<i>tarsastan</i>	to fear	<i>tarsīdān</i>

*Final*

<i>dās</i>	sickle	<i>dās</i>    <i>dahra</i> Skr. <i>dātra-</i> ; O.P. * <i>θr</i>
<i>pas</i>    <i>pah</i>	then	<i>pas</i>
<i>kus</i>	puddendum muliebre	<i>kus</i>

(2) Bχ. *s* = Mn.P. *š* ; O.P. Av. *š*

-as -is	his, etc.	-aš	} Cf. O.P. -šaiy
-sūñ	their, etc.	-šān	
angust	finger	angušt	Phl. angust ; Av. angušta-
čāst	midday meal, midday	čāšt	Phl. čāšt
gusnā	hunger	Vulg. P. gušna ; Mn.P. gurišna, gurišna, hungry ; Phl. gursak	
listan : lēs	to lick	lištan	
must	fist	mušt	Phl. must ; Av. mušti-
musta	grip (handle) of knife, etc.		
sūr	saline, brackish	šūr	

(3) B $\chi$ . *s* = Mn.P. *z* ; Av. *č*

*igurūsē* he runs away *mīgurīzad*

*ma pas* (*paz-*) don't cook *ma paz*

*pūspur* muzzle-loader ?*pūza + pur*

Cf. Mn.P. *dahānah-pur*

*rēsistan : rēs-* to pour down *rīχtan : rīz-*

*rēīdan : rēz-* on

*rēsistan bayak* (the combatants) fell upon each other ;

cf. Mn.P. *rīχtand ba hamdīger*

*isūsē* it burns *mīsūzad*

but caus.

*isūzanam*

*mīsūzānam*

(4) B $\chi$ . *-s-* = Mn.P. *-sf-* ; Av. *-sp-*

*gūsind* sheep *gūsfind*

(5) B $\chi$ . *isp-, isb-* = Mn.P. *sup-, saf-* ; O.P. Av. *sp*  
*-sp-, -sb-*

*asp* horse *asp*

*asbē* a horse *aspī*

*Isbahūnī* Isfahani *Iṣpahānī, Iṣfahānī*  
(dial. *Safahūn*)

*ispārd || isbārd* he committed *supurd*

*ispēd* white *safīd*

*ispēdār* poplar *safīdār*

*nisp, nisb i* half, half of *niṣf, niṣf i* Ar.

(6) *st*

(a) B $\chi$ . *st* medial or final = Mn.P. *st* ; O.P. Av. *st* ←  
*s + t* or *t + t* or *d + t*.

*aster* mule obsol. *aster* Skr. *aśvatara-* ;

O.P. \**asatara-* ;

Hü. 743 n.

*-astan, -istan* infin. term *-istan* O.P.  $\sqrt{as} + tan$

*jistan (: ijum)* to run away *jastan : jah-*

*justan (: ijuṛum)* to seek, find *justan : jū-*

*pistūñ* teat *pistān*

*pūst* skin *pūst*

<i>rāst</i>	straight, true	<i>rāst</i>	O.P. <i>rāsta-</i> <i>√rād-</i>
<i>ustahōñ</i>	bone	<i>ustuχ<sup>v</sup>ān</i>	Av. <i>ust-</i>
<i>wāstād</i>	he stood	<i>wā-istād</i>	} <i>√stā-</i>
<i>wuristād</i>	he stood up	<i>*bar + istād</i>	

(b) Note.—1. *wastan*, “to fall”; *iyūftē*, “he falls”; where *wastan* is to be compared with Phl. *ōpastan* ← O.P. *\*ava-pastanay-* (*√pat-* + *tanaiy*); cf. Mn.P. *past*, “low, mean”, v. Hü. 92, who regards Mn.P. *uftādan* as a new formation from the present base *uft-*.

2. *gyēristan* || *girēdan*, only in the sense of “to knock up against” (Mn.P. *giriftan*), seems to be a derivative compounded from a present base *gyēr*, corresponding to Mn.P. *gīr* + *istan*. (There is only one present base in Bχ., *-gir-*, with a short vowel.)

In neither of these cases, therefore, does the Bχ. *st* correspond to Mn.P. *ft* as might appear at first sight.

(c) In a few cases of medial *st* Bχ. loses the *t*:

<i>dasmāl</i>	handkerchief	<i>dast(i)māl</i>	
<i>isrāhat</i>	ease	<i>istirāhat</i>	Ar.

(d) Bχ. *ist-* = Mn.P. *sit-*:

<i>istēdan</i>	to take	<i>sitādan</i> ( <i>sitāndan</i> )
<i>istūnē</i>	he takes	<i>mīsītānad</i>

(e) For Bχ. *st* = Mn.P. *št*. See above, § 49.2.

(7) Further examples of *s* in Bχ. are:

<i>uso</i>    <i>osō</i>	then	
<i>čawāsa</i>	staring open (of a dead man's eyes)	
<i>čōsnīdan</i>	to break wind	
<i>dīsistan</i>	to join	
<i>sag i lās</i>	bitch	
<i>mīstan</i> ( <i>imēzē</i> , <i>imīzē</i> )	to urinate	Av. <i>√maēz-</i>
<i>tāsīm</i>	trouble	
<i>wurēs</i>	goat's hair webbing	

For examples in *ist-* see Vocabulary.

## 50. š.

(1) B<sub>χ</sub>. š = Mn.P. š; O.P. Av. š = Idg. s (after *i* and *u*  
 $k_1$  vowels)

$k_1s$   
 $\chi\acute{s}$  = Idg.  $k_2s$   
 $f\acute{s}$  = Idg.  $ps$   
 $r\acute{s}$

*Initial*

šau	night	šab	O.P. $\chi\acute{s}$
šī k.	to marry	cf. šauhar and šō'ī (Māzindarānī and Samnānī), husband;	
			Hii. 796; Av. * $\chi\acute{s}$
šīr	milk, lion	šīr, šēr	Av. * $\chi\acute{s}$ ?
šūlwā	soup	šorba	

*Medial*

gušīdan,	to open, undo	gūšādan	Skr. $\sqrt{sā-}$
iguš-			
kišīdan	to draw, drag	kašīdan	Av. $\sqrt{karš-}$
nišastan	to sit	nišastan	š ← s
rīša	root	rīša	

*Final*

āš	hotch-potch	āš	
gūš	ear	gūš	O.P. š ← s
lāš	dead body	lāš	
rīš	beard	rīš	
hēš	plough	$\chi\bar{i}\acute{s}$	Av. aēša-
hēš, kēš	kindred	$\chi^v\bar{i}\acute{s}$	

(2) B<sub>χ</sub>. šk = Mn.P. šk; O.P. Av. šk; Idg. s + k

hušk	dry	$\chi u\acute{s}k$	O.P. uška-
mūšk	mouse	mūš	G. mušk, kurd, mišk
piškil	goat's or camel's droppings	piškil, pušk	v. G.I.P., I. 2; § 39.3 c

(3) B<sub>χ</sub>. **išk-** = Mn.P. **šik-**; O.P. *sk*; Idg. *s + k*

<i>iškam</i>	belly	<i>šikam</i>	
<i>iškast</i>	it broke(intr.)	<i>šikast</i>	Av. $\sqrt{\text{skand-}}$
<i>iškinād</i>	he broke(trs.)	<i>šikānd</i>	
" <i>Nīm-iškau</i>	half-body of	(?) <i>Nīmšikam</i> or	
<i>gā</i> "	cow, or cow	<i>*nīm-išgaf</i>	
	cut in two	(see next word)	
<i>išgaft</i>	cleft	<i>šikāft</i>	Gk. <i>σκάπτω</i>
<i>šikāl</i>	hunting, game	<i>šikār</i>	<i>*√skar-</i>

(4) B<sub>χ</sub>. **-šk-** = Mn.P. **-čk-**

<i>hīškes, hēškes</i>	no one	<i>hīč kas</i>
-----------------------	--------	----------------

(5) B<sub>χ</sub>. **št** = Mn.P. **št**

<i>ašt</i>	he left (trs.)	obsol. <i>hišt</i>	Av. $\sqrt{\text{harəz-}} + t$
<i>dāšt</i>	he possessed	<i>dāšt</i>	Av. $\sqrt{\text{dar-}} + t$
<i>gudašt</i>    <i>giyāšt</i>	he passed	<i>guzašt</i>	O.P. $\sqrt{\text{tar-}} + t$
<i>kišt</i>	he cultivated	( <i>kišt</i> ) <i>kāšt</i>	Cf. Skr. $\sqrt{\text{karš-}}$
<i>kušt</i>	he killed	<i>kušt</i>	Av. $\sqrt{\text{kaoš-}} + t$
<i>pušt</i>	back	<i>pušt</i>	Av. <i>parštay-</i>
<i>tašt</i>	salver, basin	<i>tašt</i>	Av. <i>tašta-</i>

(6) B<sub>χ</sub>. **-št** = Mn.P. **-š, (št)** noun ending

<i>āliš k.</i>	to change(trs.)	Kn.P. <i>āliš</i> ; G.Y. <i>wuliš</i>
----------------	-----------------	--

<i>ārāšt</i>	adorning, dressing up	<i>ārāiš</i>	
<i>bāliš</i>	pillow	<i>bāliš</i>	G.Y. <i>bōliš</i>
<i>χāhišt</i>	request	<i>χ<sup>v</sup>āhiš</i>	
<i>perweriš</i>	rearing	<i>parwariš</i>	

(7) B<sub>χ</sub>. **ušt-** = Mn.P. **šut-**

<i>uštur</i>	camel	<i>šutur</i>	Av. <i>uštra-</i>
--------------	-------	--------------	-------------------

(8) B<sub>χ</sub>. **št** = Mn.P. **st**

<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>šustan</i>	to wash	<i>šustan</i>

For B<sub>χ</sub>. **st** = Mn.P. **št**. Vide § 49.2.



*Medial*

<i>bōzī</i>	game	<i>bāzī</i>	
<i>nūñzdāh</i>	nineteen	<i>nūzdah</i>	
<i>pūnzdāh</i>	fifteen	<i>pānzdah</i>	Av. č
<i>irēzē</i>	he pours out	<i>mīrīzad</i>	Av. č

*Final*

<i>diz</i>	fort	<i>diz</i>	O.P. <i>d</i> ; Av. <i>z</i>
<i>pahrēz</i>	abstinence	<i>parhīz</i>	
<i>rūz</i>	day	<i>rūz</i>	Av. č
<i>tēz</i>	sharp	<i>tīz</i>	Av. <i>taēza-</i> ; O.P. * <i>j</i> ; Skr. $\sqrt{tēj-}$

(2) B<sub>χ</sub>. *z* = Mn.P. Ar. *d*

<i>χizmat</i>	service	<i>χidmat</i>	Ar.
<i>quzer</i>	degree, amount	<i>qadr</i>	Ar.
cf. <i>zering</i>    <i>dering</i>	tinkling, clanging	<i>dering</i>	

(3) Mn.P. *z* absent in B<sub>χ</sub> :

<i>bōyī</i>    <i>bāzī</i>	upper arm	<i>bāzū</i>	v. Hü. 167
<i>čī</i> , pl. <i>čī·ā</i>	thing	<i>čīz</i>	
<i>hanī</i>	yet	<i>hanūz</i>	

For *rz* vide *r*, § 58.2, *b*, *d*, and 58.5

For *zd* vide *d*, § 44.13 *d*

(4) Further examples of B<sub>χ</sub>. *z* :

<i>bi'zmā'is</i>	test it (?)	<i>bi'azmā</i>
<i>ibarēznum</i>	I roast (trs.)	

(: *birištan*)

<i>bazg</i> (also <i>baž</i> )	unirrigated cultivated land	Kn.P. <i>baškār</i>
--------------------------------	--------------------------------	---------------------

Cf. *mazg*, brains, beside Mn.P. *mayz*; Av. *mazga-*

<i>gūzak</i>	ankle-bone	Mn.P. <i>qūzak</i> ; G. <i>kūzak</i> , <i>gūzak</i>
--------------	------------	--

<i>māza</i>	level ground in hills	
-------------	-----------------------	--

<i>imīzē, imēzē</i>	he urinates	Av. $\sqrt{maēz-}$
<i>nūzdīn</i>	colt	
<i>pāzan</i>	ibex	
<i>perzīn</i>	thorn-bush	

*Final*

<i>gēz</i>	mad	cf. <i>gīč</i> ?
<i>kaulēz</i>	wooden ladle	cf. <i>kafčalīz</i>
<i>Parvēz</i>	Pleiades	<i>Parvīz, Parvīn</i>

**52. ž**

(1) B<sub>χ</sub>. ž = Mn.P. ž; O.P. \*j; Av. ž

<i>užduhā, uždahā,</i>	dragon	<i>aždahā</i>
<i>uodāhā</i>		Av. <i>ažiš dahākō</i>
<i>gaždīn</i>	scorpion	<i>gaždum</i>

(2) B<sub>χ</sub>. ž = Mn.P. č, j

<i>kumāždūn</i>	metal cooking-vessel with lid	cf. <i>kumāj</i>    <i>kumāč</i>
<i>pēžnīdan, ipēžnē</i>	to roll up (trs.)	( <i>pīčāndan,</i> <i>mīpīčānad</i> ), <i>pīčīdan, mīpīčad</i> (infin. <i>pēχtan</i> obsol.)

## NASALS

**53. n.**

(1) B<sub>χ</sub>. n, ñ, ~ = Mn.P. n; O.P. Av. n

*Initial*

<i>nar</i>	male	<i>nar</i>
<i>nihād, inē</i>	he placed, places	<i>nihād, mīnihad</i>
<i>nā, nūñ</i>	bread	<i>nān</i>
<i>nū</i>	new	<i>nō, nau</i>

*Medial*

<i>ūnū</i>	they	<i>ānān</i>
<i>čunūñ</i>	such	<i>čunān</i>
<i>ikunum</i>	I do	<i>mīkunam</i>
<i>mandan</i>	they remained	<i>māndand</i>

*Final*

Verbal endings :

3rd pl. - <i>an</i> , - <i>en</i>	- <i>and</i>
infin. - <i>tan</i> , - <i>dan</i> , - <i>istan</i>	as in Mn.P.

Enclitic pronoun :

3rd pl. - <i>sūñ</i>	their, them	- <i>śān</i>
<i>āsū</i>	easy	<i>āsān</i>
<i>čan</i>    <i>čand</i>	how many ?	<i>čand</i>
<i>kamā</i>    <i>kavū</i>	spring, bow	<i>kamān</i>
<i>zīn</i>	saddle	<i>zīn</i>

(2) Reference has been made in paragraph 19 to the modifications which are to be observed in the *n*-sound.

Essentially it is a normal, full-blooded dental *n* as in English, but according to its position it is liable to degradation. Much individual variation exists both in regard to when this degradation takes place and to how far it is carried; even the practice of the same individual is not constant.

Generally speaking

final *ōn*, *ūn*, *ān*, *ān* sound as *ô*, *û*, *ã*, *ã*

and medial *n* between vowels where the first vowel is one of those just mentioned generally passes into a nasalization of this first vowel.

Initial *n* is always normal.

Final *n* following any vowel other than those mentioned above remains normal; only occasionally in the case of

-*īn* have I heard -*î*.

(3) In the case of medial and final *n* described above all variations are heard, some individuals favour nasalization of the vowel, some the full *n*-sound.

I think there is also an intermediate sound in which the nasalized vowel is followed by some suspicion of an *n*. This I have represented by the writing *ñ*.

As stated in § 19, it is not improbable that this is

wrong. It might be safer to show the vowel as nasalized and add a small *n*, thus:  $\tilde{~}^n$ .

With some people the nasalized vowel is followed by a *w*-glide where the vowel is  $\bar{o}$  or  $\bar{u}$ .

Occasionally the nasal seems to be lost entirely.

These statements may be illustrated by the following examples of alternative pronunciations:

*dūnist dūñist dũ<sup>n</sup>ist dũwist* he knew Mn.P. *dānist*  
(or the vowel  $\bar{o}$  throughout).

*hōna hōñā hō<sup>n</sup>a hōwa* house *χāna*  
(or the vowel  $\bar{u}$  throughout).

*inišōwum* Mn.P. *mīnišānam*

Where the *w* occurs I sometimes suspect the nasalization of being continued into it, which is, I suppose, phonetically possible.

I have not recorded any instance of the occurrence of two  $\tilde{n}$ 's in one word, thus:

*ūnũ* they *čunūñ* such

(4) *n* immediately preceding other consonants is guttural, viz.  $\text{ŋ}$ , when the consonant is *g*, and may perhaps be palatalized when the consonant is *j* or *č*.

Horn, however, does not appear to recognize the existence of palatal *n* in Mn.P. Vide G.I.P. i, 2, § 23, l. 1, and *č* and *j*, as above noted, really begin with the dentals *t* and *d*.

Otherwise, as far as I know, *n* is found only before *d*, and occasionally before *t* and *z* of the remaining consonants.

Before *d* and *t*, as a rule, *n* is purely dental, though I have heard *vā<sup>n</sup>dum* for the regular *vandum*, "I threw," and

$\left. \begin{array}{l} nūñzdāh \\ pūñzdāh \end{array} \right\} \text{alternate with } \left\{ \begin{array}{l} nūnzdah \\ pūnzdah \end{array} \right.$

## (5) Bχ. n = Mn.P. m

<i>būñ</i>	roof	<i>bām</i>	
<i>dīn</i>	tail	<i>dum</i>	Av. <i>dāma-</i>

(*dīm* in the Dīnārūnī dialect).

## (6) Intrusive n in Bχ.

<i>her dōñ</i>	both	<i>har dū</i>	
<i>hanjila</i>	nuptial chamber	<i>hajla</i>	Ar.
cf. <i>kīsīn</i>	bag	<i>kīsa</i>	
<i>rū·īn</i>	entrails	<i>rūda</i>	Cf. Phl. <i>rōtīk</i> ; Kurd. <i>rūwī</i>

(7) The *w*-glide, *vide w*, § 48.8 and sub-section 3 above, may predominate, and with some people the nasalization appears in some cases to be entirely lost.

<i>hōwa</i>    <i>hōña</i>	house	<i>χāna</i>
<i>dūwā</i>	boil	? <i>dāna</i>
<i>inišōwum</i>	I make sit, etc.	<i>mīnišānam</i>
<i>šūndan, išūwum</i>		(? ( <i>ni-</i> ) <i>šāndan</i> )

## (8) Loss of n in Bχ.

<i>qaičī</i>	scissors	<i>qainčī</i>	? T.
<i>zaχās</i>	seeking of a	? * <i>zan-χ<sup>v</sup>āst</i>	
	woman in marriage		
<i>šauχī</i>	night attack	<i>šab i χūn</i>	

## (9) Other examples of n in Bχ.

<i>āstūñ</i>	precipitous	
<i>bahūñ</i>	black goat's hair tent	
<i>ibandum</i>	I tie	<i>mībandam</i>
<i>činauwa</i>	jaw	Cf. Kn.P. <i>čūna</i> , jaw; G. <i>čuna</i> , jaw, chin
<i>ba lūn ē</i>	is on heat (of dog, cat)	
<i>min jā</i>	between	<i>mīyān jā</i>
<i>n</i> in <i>-(n)a</i>	accusative ending after a vowel	
<i>nin-(n)ē, -(n)a</i>	3rd sg. of enclitic verb "to be" after a vowel.	

<i>n</i> in <i>-in</i>	2nd pl. verbal ending	Mn.P. <i>-īd</i> ; ( <i>in</i> in various dialects, e.g. Kn.P., Māzandarānī, Samnānī)
<i>tund</i>	swift	<i>tund</i>
<i>vand</i> , <i>ivènē</i>	he threw, throws	G. <i>vanōdmūn</i> ,
<i>yūnūn</i>	these (pron.)	<i>ivēna</i>

**54. ɳ.**

(1) B<sub>χ</sub>. ɳ = Mn.P. ɳ; O.P. Av. ɳg

Etymologically this is really ɳg ← *n* + *g*, but in *pausa* or before a consonant the *g* is silent. It does not occur initially.

*Medial*

<i>anɳgušt</i>	ember	( <i>anɳgišt</i> )
<i>anɳgust</i>	finger	<i>anɳgušt</i>
<i>anɳgīr</i>	grapes	<i>anɳgūr</i>
<i>linga</i>	one leg, one of pair, <i>linga</i> , half of load, one half mule-load	
<i>nāringī</i>	“tangerine” orange	<i>nāringī</i>
<i>sanger</i>	stone breastwork	<i>sanger</i>
<i>sangīn</i>	heavy	<i>sangīn</i>

*Final*

<i>fišan</i>	cartridge	<i>fišan</i>	
<i>jan</i>	battle, war	<i>jan</i>	
<i>pilan</i>	leopard	<i>palaɳ</i>	Skr. <i>prḍāku-</i>
<i>qašan</i>	pretty, handsome	<i>qašan</i>	
<i>raɳ</i>	colour	<i>raɳ</i>	
<i>taɳ</i>	tight, adj.; girth, noun	<i>taɳ</i>	Av. $\sqrt{\theta}ang-$ , <i>θanjaya-</i>
<i>tufan</i>	rifle	<i>tufan</i>	

(2) The chance meeting of *n* and *g* may give rise to ɳg or the *n* may remain dental.

<i>zēna</i> , pl. <i>zanɳgəl</i>	woman	
<i>āhan</i> + <i>ger</i>	blacksmith	<i>āhangar</i>
<i>mingū</i>	of one who talks through his nose	
( = <i>miyān</i> + <i>gū</i> ? )		

(3) Other examples of *ɳ*, *ɳg* in Bχ. are :

*Medial and Final*

<i>ban</i>	hail, shout	<i>bāng</i>	Cf. Kurd. <i>bān</i> , <i>ban</i>
<i>bingišt</i>	sparrow		
<i>čan</i>	talons		
<i>derin</i>	clanging		
<i>dun</i>	noise		Cf. Kurd. <i>dang</i>
<i>kilxon</i>	a kind of tree		
<i>kulur</i>	crane		
<i>mirzar</i>	eyelash	Kn.P. <i>mujin</i>	Cf. Kurd. <i>baržān</i>
<i>nahan</i>	near		
<i>par</i>	talons		Cf. Mn.P. <i>panja</i> ; Av. <i>panča-</i>
<i>varmurda</i>	dead of starvation	Mn.P. <i>verg</i> , empty, poor;	
			? Av. <i>ūna-</i>
<i>zangāl</i>	leather leggings		
<i>izangehē</i>	it glitters		

## 55. Palatal *n*.

*n* occurs before *j* (and *č*), and in this situation is conceivably palatal, but I cannot say with certainty as I have paid no attention to the point. Horn says that in Mn.P. there exist only dental and guttural *n*.

<i>anjīr</i>	fig	<i>anjīr</i>
<i>bādinjū</i>	egg-plant	<i>bādinjān</i>
<i>brinj</i>	rice, brass	<i>brinj</i>
<i>gunj</i>	wasp, hornet	
<i>kunjī</i>	sesasum	<i>kunjid</i>
<i>nāranj</i>	bitter orange	<i>nārinj</i>
<i>panj</i>    <i>panč</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>tapūnča</i>	pistol	<i>tapānča</i> , <i>tufanča</i>
<i>tinjak</i>	kind of child's cradle of reeds	

## 56. *m*.

(1) Bχ. *m* = Mn.P. *m*; O.P. Av. *m*

*Initial*

See Vocabulary.

*Medial*

<i>amsāl</i>	this year	<i>imsāl</i>
<i>hamīyo</i>	the same	<i>hamīn</i>
<i>īmā</i>	we	<i>mā</i>
<i>lumbar</i>	buttocks	( <i>lumbur</i> , St.) Kn.P. & G. <i>lumber</i>
<i>rama</i>	herd of horses	<i>rama</i>

*Final*

<i>-um</i>	$\left\{ \begin{array}{l} 1. \text{ enclitic pron. 1st sg.} \\ 2. \text{ „ verb 1st sg.} \\ 3. \text{ verbal ending 1st sg.} \\ 4. \text{ ordinal termination} \end{array} \right\}$	<i>-am</i>
<i>-īm</i>	pl. of 1, 2, 3 above	<i>-īm</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>dam</i>	edge (of knife)	<i>dam</i>
<i>garm</i>	hot	<i>garm</i>
<i>hum</i>	also	<i>ham</i>
<i>tu<sup>h</sup>m, tum, tōm</i>	seed, taste	<i>tuχm</i> , seed

For B<sub>χ</sub>. <sup>h</sup>m, m = Mn.P. χm. Vide § 37.4 e.

(2) B<sub>χ</sub>. m = Mn.P. b

<i>kamūtar</i>	pigeon	<i>kabūtar</i> , Skr. <i>kapōta-</i> <i>kaftar</i>
<i>nālmakī</i>	saucer	<i>nālbakī</i>
<i>nazm</i>	the pulse	<i>nabz</i> Ar.

(3) B<sub>χ</sub>. m = Mn.P. f

<i>kamčā</i>	spoon, ladle	<i>kafčā</i>
--------------	--------------	--------------

but cf.

*kaulēz* || *kaučilēz* ladle, skimmer *kafčalēz*, skimmer,  
tadpole (?)

(4) B<sub>χ</sub>. m = Mn.P. n

<i>istīm</i>	tent pole	? <i>sitūn</i> Av. <i>stūna-</i> (upright)
--------------	-----------	---

(5) B<sub>χ</sub>. **mb** = Mn.P. **m**

*nīmbūl*                      lime                      *līmū*

For B<sub>χ</sub>. *w* = Mn.P. *m*. Vide § 48.4.

(6) **m** lost in B<sub>χ</sub>., probably in

*painīdan*                      to measure                      *paimūdan*

for *paim* + *n* + *īdan* (?), *-nīdan* causative infinitive suffix.

(7) Other examples of **m** in B<sub>χ</sub>.

*Initial*

See Vocabulary.

*Medial*

<i>butulma</i>	log	
<i>čā<sup>a</sup>mūn</i>	cold in the head, chill (?)	Cf. Mn.P. <i>čāhīdan</i> to feel cold; G. <i>čād ibdī</i> , you have got a cold

<i>čimta</i>	kind of cloth	
<i>gāmād</i>	herd of cattle	
<i>talma</i>	mud	
<i>umāj</i>	mark, target	<i>āmāj</i>

*Final*

<i>čum</i>	hoar frost (?)
<i>gum z.</i>	to leap
<i>kiam</i>	little (in quantity)
<i>(wō) lam</i>	down, downwards

## 57. l.

(1) B<sub>χ</sub>. **l** = Mn.P. **l**; O.P. Av. *r*, Idg. *r*, *l*; O.P. \**rθ*, Av. *-ərət-*, *-arəs*, *-ərəs-*; O.P. *-rd-*, *-ard-*, Av. *-ərəz-*, *-arəz-*.

*Initial*

<i>lā<sup>a</sup>γir</i>	thin	<i>lāγir</i>	
<i>lāš</i>	corpse	<i>lāš</i>	
<i>lau</i>	lip	<i>lab</i>	Idg. <i>l</i>
<i>līl</i>	barrel of gun, etc.	<i>lūla</i>	

*Medial*

<i>gyalla</i>	flock	<i>galla</i>	
<i>hālū</i>	maternal uncle, form of address	<i>χālū</i>	Ar.
<i>imāla</i>	he rubs	<i>mīmālad</i>	Av. <i>marəzaiti</i>
<i>wālā</i>	up, upwards	<i>bālā</i>	

*Final*

<i>jul</i>	pack-saddle	<i>jul</i>	
<i>māl</i>	property, camp	<i>māl</i>	Ar.
<i>pīl</i>	money	<i>pūl</i>	
<i>pul</i>    <i>puhl</i>	bridge	<i>pul</i>	Av. <i>pərətav-</i>
<i>tahl</i>	bitter	<i>talχ</i>	

(2) B<sub>χ</sub>. 1 = Mn.P. r

<i>ālχāluk</i>	woman's coat	<i>arχālak</i> ,	
		under-vestment	
<i>balg</i>	leaf of tree	<i>barg</i>	
<i>kilaus</i>	celery	<i>karafs</i>	
<i>ikāla</i>	he cultivates	<i>mīkārād</i>	
<i>murdāl</i>	carrion	<i>murdār</i>	
<i>pilištuk</i>	swallow	<i>piristuk</i>	
<i>sīlā</i>	hole	<i>sūrāχ</i>	Phl. <i>sūlāk</i>
<i>šikāl</i>	hunting, game	<i>šikār</i>	
<i>šūlwā</i>	soup	<i>šorbā</i>	
<i>zahla</i>	(bile ?)	<i>zahra</i>	
<i>zāl</i>	lamenting	<i>zār, zārī</i>	

(3) B<sub>χ</sub>. 1 = Mn.P. d

<i>lēva</i>	mad	Cf. Mn.P. <i>dīw-āna</i> ← ; Av. <i>daēva-</i> ; Afγ. <i>lēwanī</i> , mad	
<i>julāz</i>	apart from	corresponds in meaning to Mn.P. <i>juz az</i> , but is perhaps ← <i>judā az</i>	

a few cases of *l* ← *d* occur in Kurdi.

$B_{\chi}. {}^hl = Mn.P. l_{\chi}$ . *Vide* § 37.4 d.

(4) *l* is lost in  $B_{\chi}$ . in

*bānda* || *bālinda*, *bālunda*                      bird

(5) Other examples of *l* in  $B_{\chi}$ . are :

*Initial*

See Vocabulary.

*Medial*

<i>bilâz</i>	flaming
<i>bilîk bilîk ikunē</i>	(fire) flickers, burns low
<i>galg</i>	fork of a tree
<i>kâlât</i>	sheep
<i>kulîč</i>	little finger
<i>malāk</i>	ladle
<i>mallār</i>	tripod
<i>mūlāst</i> , <i>imūlā</i>	it withered, withers
<i>tūloyī</i>	water-skin

*Final*

<i>dâl</i>	black vulture	
<i>dîl</i>	submissive, obedient	
<i>dûl</i>	wide watercourse, valley	
<i>ba fahl</i>	in foal, etc.	
<i>-gêl</i> , <i>-yêl</i>	plural termination	
<i>kohl</i> , <i>kûl</i> , <i>kîl</i>	deep	Kurd. <i>kûl</i>
<i>lâl</i>	dumb, smooth	Kurd. <i>lâl</i>
<i>mûl</i>	<i>ami</i> , lover	
<i>tîl</i>	young of . . . cf. Mn.P. ? <i>tûla sag</i>	
<i>tîl i sigû</i>	puppy	
<i>tîl i zan</i> , etc.	young woman, wife	

**58. r.**

(1)  $B_{\chi}. r = Mn.P. r$  ; O.Ir. Skr. *r* ; Skr. *l* (O.Ir. *r*) ; O.P. *r*, *ar* ; Av. *r* (*arə*, *ərə*)

*Initial*

<i>râh</i>	road	<i>râh</i>
<i>râst</i>	straight, true, constructed	<i>râst</i>

<i>rēg</i>	sand	<i>rīg</i>
<i>rī</i>	face	<i>rū</i>
<i>rūwā</i>	fox	<i>rūbā</i>

*Medial*

<i>berf</i>	snow	<i>barf</i>
<i>čārñīdan</i>	to graze (trs.)	<i>čarāndan</i>
<i>iderāran</i>	they take out	<i>dar mī-ārand</i>
<i>derd</i>	pain	<i>dard</i>
<i>pērār</i>	year before last	<i>pīrār</i>
<i>tarakistan</i>	to split, crack	<i>tarakīdan</i>

*Final*

<i>ar</i>	if	<i>agar</i>
<i>bahr, bār, bar</i>	share	<i>bāhr</i>
<i>bār</i>	load	<i>bār</i>
<i>čār</i>	four	<i>čahār</i>
<i>her</i>	every	<i>har</i>
<i>tīr</i>	arrow, shot, rolling pin	<i>tīr</i>

(2) In almost all cases B<sub>χ</sub>. follows Mn.P. in its vagaries in the treatment of *r*. Many examples will be found among the illustrations given under other headings, and it will be sufficient here to note a few divergencies:

(a) An *ē*-vowel sound is sometimes found in the neighbourhood of an *r* representing Av. *ərə*.

<i>avērd, avaird</i>	he brought	<i>āwurd, āward</i>
		Cf. Av. * <i>a-barəta</i> - ppc.
but <i>i-y-ār-ē</i>	he brings	Av. <i>ā-baraiti</i>
(←*- <i>ā-war</i> -)		
<i>dērist, idērē,</i>	he tore, he tears,	<i>darrīdan, mīdarad</i>
<i>derd ē</i>	it is torn	Av. ppc. <i>dərəta</i> -, pres. base, <i>dar-</i> <i>darə</i> -; iterative, <i>dāraya-</i>
<i>girēd, i-gir-ē</i>	he seized, he seizes	<i>girift, mīgīrad</i> Av. ppc. <i>gərəpta-</i>

This root shows in Av. various present bases with ending in *-ya*. Vide Altir. Wb. s.v.  $\sqrt{\text{grab-}}$  and G.I.P. i, 2, p. 28.

*pērist, i-pēr-ē* it flew, leapt, *parīd, mī-parad*  
it flies, etc. Cf. Av. *pərəna-*, feather

*kērd*, beside *kerd*, *k'erd* is probably simply the effect of the palatal *k*.

(b) *māštan : māl-* to rub Cf. Mn.P. (*muštan*)  
*mālīdan : māl-*

Vide G.I.P. i, 2, p. 133 ; Av. pres. base *marəza- : mərəza-*

(c) In its treatment of Av. *arə + t*, *ərə + t* B $\chi$ . usually agrees with Mn.P. The following variations may be noted :

<i>χārd-</i> , <i>χārd-</i> : <i>χur</i>	to eat	<i>χ<sup>v</sup>urd-</i> : <i>χur-</i>
<i>gert</i>	dust	<i>gard</i>
<i>ārt</i>    <i>ārd</i> , <i>ārd</i>	flour	<i>ārd</i>
<i>išmārd-</i> : <i>išmār-</i>	to count	<i>šumurd-</i> : <i>šumār-</i>

Av. ppc. *mərəta-* and *marəta-* ; pres. base *mara-*, *māra-*, and *hišmār-* ; Skr.  $\sqrt{\text{smṛ}}$ .

*ispārd* || *ispurd* : *ispār-* to commit to *supurd-* : *sipār-*

Hü. 697 states that *supurdan* is the original infin., and that Mn.P. *sipārdan* and Kāshānī *espōrtan* are new formations from the present.

(d) The B $\chi$ .

*bigudertē : bugudert* he may pass, *biguzarad : biguzar*  
(imper.) pass by

is difficult to account for. The past is *guzašt*, *gudašt*, *giyāšt*. There may be confusion with

*i-gard-um* I go about

which, it may be noted by the way, loses its *d* in the causative

*gernīdum* I made turn back Mn.P. *gardānīdam* ;  
O.C.P. *gardāndam*

(3) B $\chi$ .  $\text{h}_r, r = \text{Mn.P. } \chi r$ . Vide § 37.4 c.

(4, O.P. *r*+*s*, Av. *arə*+*s*, *ərə*+*s* are represented in B<sub>χ</sub> by *rs* as in Mn.P.:

<i>hars</i>	tear(s), <i>n.</i>	<i>ers</i> (H. 694)	Phl. <i>ars</i> ; Av. <i>asrū</i> ; Skr. <i>āśru-</i>
<i>purs</i>	inquiry	<i>purs</i>	O.P. inchoative stem <i>parsa-</i> ; Av. <i>parəsa-</i>
<i>ters</i>	fear	<i>tars</i>	O.P. inchoative stem <i>tarsa-</i> ; Av. <i>tərəsa-</i>

(5) O.P. *rd*+*t*; Av. *arəz*+*t*; Mn.P. B<sub>χ</sub>. *št*:

<i>aštan</i>	to leave	<i>hištan</i>	Av. $\sqrt{\text{harəz-}}$
<i>māštan</i>	to rub		Av. $\sqrt{\text{marəz-}}$

(6) In B<sub>χ</sub>. *r* occurs, apparently intrusively, in some words in which the Mn.P. equivalents lack it:

<i>ijūran</i> (infin. they seek <i>justan</i> )	<i>mījūyand</i>	Cf. Jew.P. <i>jūrišn</i> , search; G.I.P.i, 2, § 79
--	-----------------	---

<i>kūčīr</i>	little, small	<i>kučīk</i>	
<i>mīrs</i>	copper	<i>mīs</i>	
perhaps			
<i>mīrzanog</i>	eyelash		Cf. Kurd. <i>baržān</i> Kn.P. <i>mujīnog</i> ; Mn.P. <i>muž(ž)a</i> pl. <i>mužgān</i>
<i>teristan</i>	to be able (to)		(Cf. <i>tawānistān</i> )

*just- : jūr-* is perhaps on the analogy of *šust- : šūr-*

(7) Mn.P. *r* lost in B<sub>χ</sub>. before *š* and *s* in:

<i>tāštan</i>    <i>tāšīdan</i>	to cut, trim	<i>tarāšīdan</i> , <i>mītarāšad</i>
<i>tarāšīdan : itāšē</i>		

but cf. Av.  $\sqrt{\text{taš-}}$  pres. base *tāš-*; Phl. *tāšītan*, and Tālīsh *tāš-* cut.

<i>gusna</i>	hunger	<i>gurisna(gī)</i>	O.C.P. <i>gušna</i>
--------------	--------	--------------------	---------------------

See also § 50.11.

(8) Other examples of *r* in B<sub>χ</sub>. are:

*Initial*

See Vocabulary.

*Medial*

<i>girza</i>	rat
<i>hara</i>	mud
<i>mēra</i>	husband
<i>mirk</i>	elbow
<i>naijīra</i>	reed patch, brake
<i>sēristan</i>	to creep
<i>tartigā</i>	cow-dung
<i>turna</i>	woman's side locks
<i>vurzā</i>	bull
<i>wurēs</i>	goat's hair webbing for tying loads

*Final*

<i>čēr</i>	enclosure for unthreshed corn
<i>dār, dār</i>	tree
<i>gūwar</i>	calf
<i>gyer</i>	cliff, bald
<i>kēr (i tīg)</i>	wrinkle (in the forehead)
<i>par</i>	ridge of mountain
<i>pūr</i>	kind of sandgrouse (?)

**59. h.**

(1) Bχ. **h** = Mn.P. **h**; O.P. Av. *h* (Idg. *s*); O.P. θ Av. *s* (Idg. *k*); Av. *s* (Idg. *ts*); O.P. Av. θ (Idg. *th, t*); O.P. *d* (δ), Av. δ; O.P. Av. *f* (Idg. *ph*).

*Initial*

<i>haf</i>	seven	<i>haft</i>	Av. <i>hapta-</i> ; Skr. <i>saptá</i>
<i>hašt</i>	eight	<i>hašt</i> ( <i>h</i> excrescent)	
<i>həd</i>	is, exists	<i>hast</i>	

Av. *√ah-*; Skr. *√as-*, 3rd sg. Av. Skr. *ásti*. The *h* of the singular in Mn.P., etc., is on the analogy of the form of the 3rd pl.; O.P. *hantiy*; Skr. *sánti*.

<i>hunex</i>	skill, intelligence	<i>hunar</i>	Av. <i>h</i> ; Skr. <i>s</i>
<i>hūš</i>	sense	<i>hūš</i>	Av. <i>uš</i>
			( <i>h</i> excrement)

*Medial*

<i>dāhūñ</i>	mouth	<i>dahāñ</i>	Av. <i>zafan-</i>
<i>māhī</i>	fish	<i>māhī</i>	Av. <i>masya-</i> ; Skr. <i>mātsya-</i>
<i>mohr, mōr</i>	seal	<i>muhr</i>	Skr. <i>mudrā-</i>
<i>nahād</i>	he placed	<i>nihād</i>	Av. <i>ni + dadā-</i> <i>√dā-</i>
<i>pahlī</i>	side	<i>pahlū</i>	Av. <i>parāsav-</i> ; Skr. <i>pāršu-</i>

*Final*

<i>mā(h)</i>	month	<i>māh</i>	O.P. <i>māh-</i> ; Skr. <i>mās-</i>
<i>-gāh</i>	place of	<i>gāh</i>	O.P. <i>gāθav-</i>
<i>rāh</i>	road	<i>rāh</i>	

(2) B<sub>χ</sub>. *h* = Mn.P. *χ*, chiefly O.P. Av. *χ*

This change is chiefly noted in the initial position and medially before a consonant. Initial *χ* is often heard as an alternative to *h*. On the other hand medially the *h* itself is, more often than not, dropped.

*Initial*

<i>hāik</i>	earth	<i>χāik</i>	
<i>hālū</i>	maternal uncle	<i>χālū</i>	Ar.
<i>handistan</i>	to laugh	<i>χandīdan</i>	
<i>hār</i>	thorn	<i>χār</i>	Cf. Skr. <i>khāra-</i>
<i>hawer</i>	information	<i>χabar</i>	Ar.
<i>her</i>	donkey	<i>χar</i>	Av. <i>χara-</i>
<i>hēš</i>	plough	<i>χīš</i>	Av. <i>aēša-</i>
	( <i>h</i> excrement)		( <i>χ</i> excrement)
<i>hēš    kēš</i>	own people	<i>χ<sup>v</sup>īš</i>	
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>volunī-</i>
<i>hīrd</i>	small	<i>χurd</i>	

**STEPHEN AUSTIN AND SONS, LTD.,**  
**PRINTERS, HERTFORD.**

TO

*Sir George A. Grierson, K.C.J.E.,*

I DEDICATE THIS WORK AS A  
MARK OF RESPECT FOR PROFOUND SCHOLARSHIP  
AND OF GRATITUDE FOR MANIFOLD KINDNESSES.

THAT BY THIS DEDICATION THE BOOK RECEIVES HONOUR  
INSTEAD OF CONVEYING IT, IS A FACT WHICH I REGRET  
BUT CANNOT REMEDY.



# CONTENTS

I. THE BAKHTIARI DIALECT	PAGE
INTRODUCTION . . . . .	1
PHONOLOGY . . . . .	12
VOCABULARY . . . . .	101
II. THE BADA KHSHANI AND MADAGLASHTI DIALECTS	
INTRODUCTION . . . . .	127
PHONOLOGY . . . . .	131
MORPHOLOGY AND CONSTRUCTION . . . . .	146
PARADIGMS . . . . .	159
TEXTS . . . . .	167
VOCABULARIES	
(a) BADA KHSHANI . . . . .	174
(b) MADAGLASHTI . . . . .	190



## PREFACE

THIS book will not appeal to a large public ; it is, I fear, totally lacking in all the attractions of a popular novel. Primarily it will interest the philologist, if anyone, but while recognizing this, I should like to recommend it to the still more limited class of those who may in the course of practical life come into contact with one or other of the dialects it deals with.

On the uses of a knowledge of dialects I am not going to enlarge. The advantages that are gained by treating with a man in his mother tongue are recognized by everyone with experience, and dialects from one point of view are only incompletely differentiated languages. Dialects, in many ways a bane to the practical worker, have, however, the merit that they are *not* actually distinct languages and that they can be studied in their relation to the standard languages of which they are variants, and, in fact, a knowledge of them is most easily thus acquired.

In the present instances the differences between the dialect and standard Persian are mainly phonetical and morphological. Certain sounds in the one are more or less regularly represented by certain other sounds in the other. These substitutions can be predicted almost with certainty and their recurrence can be represented as the result of "laws", the "Sound Laws" of philology. The morphological variations are in many cases the outcome of the operation of these "laws" of sound change on the inflectional endings of words, or otherwise they consist of the interchange of elements of different origin but analogous function.

All these differences can be most easily learned by comparing the dialect with the standard language, deducing the rules to which the changes of sound conform, and noting the actual replacement of one element by another one. This com-

parison has been carried out in the present book in regard to the three dialects dealt with, and anyone who may want to acquire a working knowledge of them will find that it will set him well on his way and save him the labour of collating for himself a mass of miscellaneous detail.

He will find that  $\chi t$  in standard Persian appears in Bakhtiari as  $\delta$  or  $d$ , and  $ft$  as  $d$  or  $\delta$ , to quote only two striking examples.

The morphology of Bakhtiari has not been set out in the present work, having been left till a more convenient season, but that does not detract from the helpfulness of what has been done, though it leaves it lacking a desirable supplement.

The non-professional student who may have merely the ordinary base motives of everyday life for wanting to know a dialect, the class whom I am attempting to capture at the moment, will find beside each dialect word its relative, where such exists, in standard Persian, and it is not in the least incumbent on him to follow me in tracing both back to an earlier form in which each may be believed to have had its origin.

Besides the main differences of phonetics and form, dialects probably always display some difference in vocabulary from the standard tongue. The present work is too small to contain anything like complete vocabularies of the three dialects, but it may be claimed that the vocabularies given include, especially in the case of Bakhtiari, the commonest and most important words in daily use.

So much for the attractions which this book presents to the scholar-*malgré-lui*.

It would be futile for an amateur to attempt to beguile the trained acumen of the professional philologist. He must be left to judge for himself of the merits and demerits of the work. I can only tender it to him with a "recommendation to mercy" and a request to search his own past record if he has occasion to fall foul of misprints.

By the time it appears the bulk of this book will probably have been four years in the Press, and the rest of it three, and

its proofs have intermittently at long intervals followed me in a roving life half round the world. It has not always been possible for me to refer to my original notes, and I think that even specialist authors do not reckon to keep technical detail fresh in their minds for a period of years.

I have to thank the Royal Asiatic Society and the India Office for making the publication of this book possible. The former by including it in their list of Prize Publications and the latter by undertaking to buy 100 copies of it. It was believed that the Bakhtiari portion might have been useful to British officers who were concerned with affairs in the South-West of Persia during the war. But the Press has proved more than a match for the war in avoiding a conclusion.

I have once been rash in promising — or threatening — a “sequel”, and I do not wish to repeat the mistake. I may, however, say that I have further Bakhtiari material of a more interesting nature than that included here. This comprises popular tales of all descriptions and popular poetry, an extensive vocabulary, and abundant material for a treatise on the morphology, the omission of which here will doubtless be a source of grief to my many readers, professional and non-professional.

D. L. R. LORIMER.

GILGIT.

*May, 1921.*

